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Cincinnati, Saturday, July 8, 1893.

Volume XIII, No. 1

Written for the Light or Therm; A NATIONAL CONVENTION AT CHICAGO. SEPTEMBER 27, 28, AND 29.

TO EVERY SPIRITUALIST, LECTURER, MEDIUM, AND SOCIETY IN THE UNITED STATES.

vast number of believers in Spiritualism and the fact that we 'The Unseen City.'" I only claim credit for the music of the are now a distinctive class of society without proper or song referred to by my friend. gan attion, the subjects of constant abuse, misrepresentation, and vilification, and this condition, it is plainly evident, is by in Cattaraugus County, N. Y., where, by the way, my noble reason of our neglect in attention to complete business friend, Lyman C. Howe, was born, and near where he still methods in the conduct of our affairs.

Organization means association, and this begets power, which is the summit of human ambition. If local associations are beneficial to a limited extent in promoting our ends and consequent happiness, then it is clear that a national as- newspapers, when suddenly my eyes caught these words at sociation must be advantageous in the highest degree. Our the head of a column in the Banner of Light: brethren of all sects as well as all moral and scientific bodies and the great commercial world have fully recognized the principle that association gives greater security as well as power. It is for these reasons we appeal to every Spiritualist in the land to unite in this earnest endeavor to increase the power that now lies within us to enlighten the world from the standpoint of knowledge which we possess.

Having in view the lessons of the past, we now consider the time has arrived for the Spiritualists of this country to assemble by delegated representatives in the city of Chicago, Ill., September 27, 28, and 29th of the present year, for the purpose of organizing a strong and permanent national association and secure to themselves all the safeguards that may be guaranteed in this manner and compel, by the world at large, a due respect for the belief we hold of the present and hereafter, and the relations existing between the two spheres.

In order that inharmony may not mar the proceedings of the convention, we propose to recommend that rules be adopted to prevent the time from being absorbed by discussion that is not pertinent to the object of the call, and that it be devoted exclusively to the matter of organization, the proper formstion of a national executive committee with sub-committees on all important subjects, such as legislation, permanent organization, lecturers, mediums, finance, etc., and use all such means for the protection of our preachers or lecturers and mediums as may be considered necessary to their welfare.

To this end every Spiritualist, lecturer, medium, and society should feel under obligations to make this great effort a success and see that their society participates in its deliberations and decisions. Delegates should be selected from the class of thorough business men and women who will come together with the definite object for which this call is issued.

Already delegates are being chosen, and we rejoice that they are of the class from whom we may expect large results. We shall have a convention, such as will conserve the happiness of all Spiritualists, and be the initiative of the great world conventions, which must, in the course of events, result herefrom.

The officers of each and every society in the United States are requested to enter into immediate correspondence with us and we will promptly send full instructions and advice relative to the selection of delegates or alternates, and interrogatories for important information which it is desirable for us to obtain.

Where societies find it impossible to send delegates by reason of great distance or heavy expense, the usual course will be allowed in sending alternates or proxies. It is desired to secure an attendance of at least two hundred and fifty, and from that number to three hundred and fifty delegates in accord with our plans. To provide for this we have apportioned as nearly as possible the number of delegates for the number of members of each society, allowing one for each fifty, and one additional for each fractional part above that number, also one delegate for all where the number does not amount to fifty. Where societies have discontinued their services for the Summer we have special instructions to meet the emer-

The president or secretary of each and every society of a spiritual nature, under whatever name, should lose no time in communicating with us, as it is important that the work should be most vigorously pressed, and it is the duty of each and all to co operate to the fullest extent to make this movement successful in the highest degree.

Delegates as fast as selected should report their names and addresses to the corresponding secretary for record.

Also officers are requested to send in answers to our in terrogatories which will be sent to all on application.

The hall selected for the convention is situated at number 77 Thirty-first Street, Chicago, Ill. It is commodious with all the improvements, and is capable of seating one thousand and two hundred. It is in a central location and easily accessible to the World's Fair.

Many who now contemplate a visit to the Fair are solicited to conform the time to that of our convention and thus combine business with pleasure.

For any further information address the corresponding ROB'T A. DIMMICK, Corr. Sec'y.

Washington, D. C. MILAN C. EDSON. THEO. J. MAYER. O. W. HUMPHREY.

Committee.

ROB'T A. DIMMICK. NOTES Assist us and give an impetus to the cause of Spiritualism.

Do not rest your part of the burden on others. Let us emulate those whose religion is far in the background. Cohesion is the universal principle to beget an increased power. Cast aside selfishness to enlighten the world. We may educate one another by comparison of experience. Let no one imagine he or she knows it all. Such persons exist. A national association will enable us to learn of each other. We may un'old new developments more effectively. Mediums will certainly reap advantage who are true to themselve Lecturers will be benefited to a large amount yearly.

Spiritualism will be exalted in the estimation of the world. INTERRCGATORIES.

INTERREGATORIES..

State the name of your society.

Names and addresses of officers.

Number of members.

Average attendance.
Is your society chartered?

Are you holding service?

How often do you meet?

When do you discontinue service?

When do you recommence service?

When do you recommence service?

Will you send delegates to our national convention?

If not able, state the reasons.

Are you not in favor of such a national convention?

Can you now give us the names of those who will represent your society as delegates? If so, please furnish names and addresses.

Written for the LIGHT OF TRUTH

SONGS AND HYMNS THAT LIVE.

JAMES G. CLARK.

To day a letter came to me from some friends in Illinois, saying: "We attended the Baptist Church this morning and It is our bounden duty to recognize, the situation of the the choir sang, for a closing piece, your beautiful quartet, ble he repudiated. We can have what we want, and make our

> "It was many and many years ago," while giving concerts ives-that I first saw the walls of the "unseen city." I had given a concert the night before in the lovely, hill flanked village of Little Valley. I had just had breakfast and was in the reading-room and office of the hotel looking over the

> > THE UNSEEN CITY. EMMA ROOD TUTTLE.

I think of a city I have not seen Except in my hours of dreaming, Where the feet of mortals have never been To darken its soft, soft gleaming A glimmer of pearl and a glint of gold, And a breath from the souls of roses, And glory and beauty all untold Steal over my calm reposes.

I think of that city, for, oh ! how oft My beart has been wrung at parting With friends all pale, who, with foot falls soft, To its airy heights were starting : I see them sgain in their raiment white In the blue, blue distance dwelling : And I hear their praises in calm delight Come down on the breezes swelling.

That beautiful city is home to me, My loved ones are going thither, And those who already have crossed the sea Are calling, "come hither, hither:" The tender eyes that I worshipped here From the golden heights behold me, And their songs entrance my raptured ear When the wings of slumber fold me.

Before I had read the last line the song had set itself to music that is so perfectly fitted to the words that no other composer has ever attempted to write a melody for the same poem. Mrs. Tuttle has written several other exquisite lyrics to which I have wedded melodies, including "Claribell." "Emma Claire," etc., but I think "The Unseen City" her most perfect song. It has the peculiar and undefinable quality of immortality possessed by a chosen few songs which are begotten in the higher spiritual altitudes, and which flow downward into words, irresistibly, and because the writers who give them expression can not suppress them if , they would without feeling a sense of spiritual loss if not injustice. Instead of being "written for music"-like much of the juiceless trash that goes into "gospel and Sunday school" hymn-books-it was itself music in search of form and embodiment.

I doubt if Mrs. Tutile herself realized when writing it that she was giving birth to a song. Some of the best and most enduring of the old-time bymns-such as 'Rock of Ages," and "Jesus, Lover of my Soul," have reached the high water mark of orthodox hymnology, because, in the highest inquirers and skeptics with reliable reading matter of a society, though they grant the use of it every other Sunday and most fitting phrase and figure possible, they have indispiritualistic character, and with a view to fortify the position to the Unitarian Church, of which Rev. Buckley is the pastor. The Spiritualists, as such, hold no regular public meetings, cated "refuge" and safety from impending disaster and des-|I then took I published a letter from a gentleman whose wife pair. While these nymns have been and still are, and will had recently deceased. It was most pathetic, and the earnestbe for some time to come, the source of inspiration and comness with which he pleaded for reliable information as to doing so are that the Unitarian Society is pecuniarily assisted fort to millions of hearts, they must, nevertheless, "decrease," while songs like "The Unseen City" and "Nearer, my God, to another world," if, said he, "there be another world," showed Thee," will "increase," because the latter contain no suggestions of despair and death.

"Nearer, my God, to Thee" will endure as the most satisfactory voicing of an aspiration that forgets, and arises above the "dead past" ever framed in human language. "The Unseen City" will live with it as the most perfect hint and suggestion of the joy and completeness of the soul's fiual inheritance. In reading it or in hearing it sung, one can say in the perfect phrase of another gifted writer:

> "I only saw, as travelers see From some far height-a passing glance-How fair that after life may be With love the soul's inheritance."

This is why one never tire of "The Unseen City." If Emma Tuttle had never written another poem, this one lyric alone would have endeared her name to generations yet unborn. I learn that Mrs. Tuttle is to revive and republish the "Lyceum Guide," the best work ever produced in the interest or "the children and lyceum," and the plates of which, were, unfortunately, destroyed some years ago in the Boston fire. mark of New York, but that is all I know about the source of "the children and lyceum," and the plates of which, were, There never was so great a demand for such a work as at present. When the newly risen "Guide" appears I trust that The Unseen City" will be included in its contents.

Written for the LIGHT OF TRUTH.]

RACY RIPPLES FROM CASSADAGA.

L'MAN C. HOWE.

J. W. Colville is the intellectual attraction at Lily Dale untill camp begins. He is a remarkable genius. His lectures are at once edifying and instructive. He is broad and gener- The Spiritualists, as a class, are generous and kind, and many ous in his interpretations of nature and human life. His grasp is phenomenal, and he seems unconscious of self, simple as a child, and kind to all. To-day-June 25th-he out-Colvilled Colville, Prof. Barrett gave him for the morning tubject, "The ideal is the only real." He painted the ideal in varying hues attractive to aspiring minds, and urged the embodiment of the best ideals in practical life. He would think his ministrations useless if he could not think and to preserve its life or advance its tenets. That is a light can not speak of all the friends in Sturgis, and will only altalk better than he could exemplify in bodily life. The ideal is a constant buoy to our dragging tendencies and undeveloped higher hands than ours. natures. In the afternoon several subjects were given, all of which were treated in a masterly style. Among them were, "Why was the world created?" "What of Obsession?" "Monism," etc. He negatived the idea of evil obsession. It was a theological dogma hatched by the Catholic Church. It is mistaken interpretation of disease. We should believe in the good and look for it, and ignore the evil and it will cease to annoy. But even the Catholic Church, which believes in evil as well as good-devil as well as God-teaches that the angels of light outnumber the angels of darkness. If there are hosts of evil spirits there are innumerable multitudes more that are illuminated with ineffable glory and the power of good-

good. If there is an infinite God there is no devil; if there is a devil there is no God. There can be but one ruling power in the universe. The urged self dependence and self-trust. He claimed that we need not submit to any thing that we do not want. The motto of graceful submission to the inevitaown destiny. (This assumption would hardly fulfil with a Russian Jew under the government ban. It would not appear with axiomatic force to Galileo, when on his knees before his relentless judges, he was compelled to forswear the truth or suffer untold agonies until death should liberate his spirit. It would sound absurd to a born slave, who goes to his daily task ander the driver's whip, with aching heart and bleeding back, with no possibility of escape, except by death. It may apply to those blessed with liberty and a good constitution; but even then it would sound like mockery to a man whose house is on fire and a wife and three children in their beds on the fourth floor, where no human aid can reach them!) The lecture was full of gems and wise wit, and would be astonishing to any one not familiar with the wonders of modern inspiration.

The day was dark and the elements were enjoying a celestial picnic amid the pyrotecnic displays of Jove and the awful music of the storm. As a consequence, the audience was small, but the speaker called it a "representative audience," and one whose education should have a salutary power of diffusing mental health to the millions in darkness. The speaker was at his very best, and his wise words and winning wit were echoed with frequent cheers. Brother J. T. Lillie melted the intellectual jewels into tender mists of tearful emotion by his exquisitely rendered song, sweetly attuned to the moods that mould our destiny in the laboratory of the heart.

Admirable as are the intellectual scintillations of inspired genius, the needs of human nature take root in the soil of affection; and nothing can ripen the fruits of wisdom like the soulshine of love, breathing its tearful balm upon bruised and blighted hearts, touching the magic key which unitizes all natures in one responsiveness, and thrills with one appeal the universal sentiment of divine and human sympathy breathing from the superior affections.

Music is a great educator of the emotions. The kind and quality will always awaken an echo of its own order. James G. Clark has sung more religion and spiritual reform into the hearts of the people than all the preaching pf a century could inspire. Cassadaga has an ear for music, and the Northwestern Band is a great attraction, and much admired. It must be heard to be appreciated.

Dr. N. H. Eddy has announced that he would be here on or about the 15th of July. As on other occasions he will give map tic and message treatmen a to suffering patients. He also makes use of electrical appliances where such is needed. His success in the past will undoubtedly warrant him renewed patronage.

Spiritualist Missionary Literature.

[To the Editor of the LIGHT OF TRUTH.]

Over three years ago I called attention through the press to the necessity which existed for a missionary fund to supply whether I thought they might eventually meet again "in how the almost heart-broken man yearned for reliable information. That was but a sample of many that I received from time to time from persons whom I never saw, indeed, never expected to see. Inquirers still come, and I am confident that there are thousands at this moment who would gladly welcome the affirmative answer to the question if they could only feel certain that the answer came from what they deemed reliable sources. The public need authentic and thoroughly reliable information, because, unfortunately, the idea has gone abroad that public mediums are unreliable, and we can not blame a sadly bereaved heart when it reaches out toward other sources of information.

Since the appearance of the article above referred to some gentleman, who is unknown to me, has regularly forward four spiritualistic papers. They have come every week for the past three years, and, of course, are intended for distribution amongst the inquiring classes. The LIGHT OF TRUTH is one of the four, and I wish through that paper to thank him and to assure him that I send them on their errand of love and from whence they come. If the gentleman will favor me with his card I shall take pleasure in thanking him more directly than I do now. The LIGHT OF TRUTH and its predecessor is and has been highly prized by those to whom I have handed it or sent it through the mails. Some, of course, to whom I have sent those papers are too poor to regularly subscribe for them, but many are not, and I trust that at least some of them have been interested and have become sub-scribers long before now. Indeed, I know that some are now often pay. And besides, they are not endowed with divine regular subscribers who were formerly utterly opposed and darkly skeptical.

But why, Mr. Editor, is there not a missionary fund of them are wealthy, then wby? The Unitarians, and indeed or inquirer. all other bodies of believers, have regular missionary committees with their chairman and vice-chairman, secretaries etc., and an immense quantity of literary matter gets into the hands of the public through these agencies. It is not necessary to organize a Church in order to bring the consolations of Spiritualism to inquiring thousands. Spiritualism is in-tended to leaven the whole lump, and does not need to shrink into an insignificant and circumscribed organization in order which is destined to "light every man that comes into the world," and its birth was, and its growth and destiny are in

Those who inaugurated the movement and made it triumphant over organized opposition have done, and are doing,

their duty, are they not now calling upon us to do ours? On one occasion when I happened to be far out in the country I called into a poor, disorderly farm-house on the roadside, and was surprised to see a copy of a spiritual paper on the table; it was yellow with age and almost worn to ribbons. I looked at the date and found it was nearly ten years old. I inquired of the woman of the house how it came there, she said she did not know, but she had it an "awful long time," and that she liked to take it up now and then to read because, she said, "It is such beautiful reading." On inquiry

But the speaker urged that God only is, and God is wholly true, but they didn't know what to think, they needed further information; they longed for it, but didn't know where to apply for the information they yearned after. The neighborbood was poor, and I was the means through which they obtained the regular visit of a spiritual paper. There are thousands of people in back settlements and poor neighborhoods to whom the operations of a missionary bureau would be an incomparable blessing. To me those poor, ignorant people are as dear as the residents on Fifth Avenue, and I know they are also beloved by the Infinite Father and his agents, the spirits.

But melancholy as such conditions are, I do not know that they are any more wretched than the opposite conditions. As there are some who are, in the moral sense, under-fed, there are others who are, in the moral sense, over-fed. Those need to have their ignorance removed, these to have their scholasticism removed. For, while some are not scientific enough, there are others too "scientific." I don't know but that overeducation is as great an evil as under education. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Nevertheless, a missionary bureau might per-haps reach even these by directing them to give due weight to the affections of the heart and the intuition of the soul. He is but half a man who cultivates but one side of his being. Is there a greater murderer than he who murders sentiment?

A careful reading of such pamphlets as "The Watseka Wonder" would work other wonders. It is not sufficient to set people to thinking, they must be taught how to think, for great mistakes are made by those who are called "thinkers." Sincerity is good only when it is allied with truth, therefore, the work of the missionary is to direct people to truth first, which, when they have found it, will establish sincerity on a

Ah, yes, I wish we had a missionary fund in the hands of judicious men and women, moral physicians who, under the directions of higher wisdom, could apply the suitable remedy to each mental and moral disease. THOS. HARDING.

Letter from Abby A. Judson.

The town of Sturgis, Mich., is a railroad center, as the ake Shore Road and the Grand Rapids and Indiana Road cross each other here. It is a very pretty town, with neat and tasteful homes and gardens. The streets are shaded by many large trees, and the quiet beauty of the place attracts numerous viritors to this town of 3000 inhabitants. There is a kite-shaped race-course here, and though its road is too hard for the feet of the trotters, making them sore and painful, yet those connected with the steeds try to tend them well, because on their speed depends the money which the owners and betters try to make out of them. One of their best horses, however, fell and died while running a race, owing to the improper arrangement of the harness of his neck. men interested in races insist that they are good for horses, outsiders know that this interest is vastly increased by the hope of pecuniary gain; and those who regard the whole business, from a humane standpoint, object to the sufferings inflicted on the noble brutes by the racing system. With regard to the cow-boy race, suggested by the outrageous run last year from Vienua to Berlin, we are glad to know that it is ended, and earnestly hope that such a thing will never be repeated. The horses who took part in this long run from Nebraska to Chicago, either died from physical agony or will spend the rest of their life here in an enfeabled and crippled condition. Eurightened Spiritualism teaches humanity to "our lower brothers and sisters," and every infringement on their rights re-acts on the future condition of its perpetra-

The Harmonial Society in Sturgis is brought into public notice by their persistence in keeping up the anniversary. Having been in existence thirty-six years, it is claimed that their little building is the oldest spiritual temple in America, though when in Sheboygan Falls last Fall, I think Frieard a similar claim in regard to the Free Hall there. This Free Church in Sturgis is owned unincumbered by the Harmonial except the June anniversary; and many of the Spiritualists by the S:ate Association; and that as they do not feel able to pay a Spiritualist speaker, they prefer to aid a "liberal" society with what money they have. They always secure the best talent available at the yearly meeting. We earnestly hope, however, that they will, during the ensuing year, hold regular Spiritualist meetings, bringing our distinctive views prominently forward on each alternating Sunday. A beginning toward this was made last Sunday, when I held two meetings in their free church, and I learn that Mr. Moulton, of Grand Rapids, is soon going to hold another meeting.
In my private opinion meetings can be sustained that will

help to educate the public in our views, and that will tend to hold Spiritualists together, as such, without the constant drain of paying prominent leaders of the spiritual rostrum. This has been proved in many places, noticeably by the noble working band in Bloomington, Ill. While the Spiritualists in Sturgis and Sheboygan Falls own their own building unincumbered the society is obliged to rent their rooms in Bloomington. This they do the year round. At each meeting some one nominates a reader for the next Sunday. This reader culls something valuable from book, magazine, or newspaper, and the reading is followed by a free discussion. All are welcomed to take part by invocation, reading, recitation, remarks, or manifestations. And, as "the proof of the pudding is in the eating," the society there is growing, and intelligent outsiders are frequently drawn in, for they are sure of hearing something that will feed their intelligence. We believe that such meetings, persistently sustained, will do more for the cause than paying money constantly to trance speakers, whose controls may not be as wise as many embodied spirits, and to test mediums, whose "tests" do not alweys attest the truth of Spiritualism. Of course we do not now allude to our Lillies, our Baxters, our Willard J. Hulls, our Emersons, and our Tisdales. But such speakers and meattribute of omnipresence. I hope my readers will pardon these suggestions. If we all express the thoughts that come to us, like brothers and sisters, we become better acquainted, and some thought may meet the need of some lonely worker

Our stay in Sturgis was a very pleasant one. The first week we spent at the house of Mrs. Peck, whose womanly traits and strength of character recall Wordsworth's delineation, "A perfect woman, nobly planned, to work, to comfort, and command." The second week we were with Mrs. Mason, a quiet gentle worker in the cause, and her mother, who became a Spiritualist many years ago, and who, in her serene old age, is looking forward to the "home over there." We lude to the special acquaintance we formed with Mrs. Buck, wife of an arisen president of the society and her children; Mr. and Mrs. Thorpe, whose home we visited; and that excellent pair, Mr. and Mrs. J. G. Waite, who worked hard in the formation of the society and the building of the church, and who have always been active supporters of all true workers. We knew these the best, because they entered heart and soul into our work for soul development. Other names are written in our heart, but some of them are not yet known to the world as Spiritualists, though they are spiritual indeed. We can not omit the name of Mrs. Rawson, the present president, whose genial aid was ever at our hand.

Such an earnest call for aid came from the North Star Camp workers that we temporarily left the work in Michigan, round, everyone devouring its contents, and then pondering and speculating upon the subject it treated of. The poor people all wondered and hoped that Spiritualiam might be subjected to the subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that Spiritualiam might be subject it treated of the poor people all wondered and hoped that the poor people all wondered a

THE WONDERS OF THE NEW TESTAMENT REV. T. E. ALLEN,

SECRETARY OF THE AMERICAN PSTCHICAL SOCIETY

& sermon delivered before the First Congregation Society Unitarian

'And now I say unto you. Refrain from these men, and let then for if this counsel or this work be of men, it will be overthrown but if it be of God, ye will not be able to overthrow them, lest haply y be found even to be tighting against God."-Acts v, 30-39.

Perhaps no part of the New Testament has presented more difficulty to the theologian and preacher than the many accounts which, in a body, have frequently been referred to as constituting the supernaturalism of that portion of the Scriptures. It is true, that there have been views of Christian doctrine which, in a way, seemed to many to sweep away all obstacles, but such conceptions fall at once when we start upon the investigation of the great problems of religion equipped with a just appreciation of what the nature of the mind and certain principles, well established by the experience of the race and by the growth of science, demand of us would we find truth and turn aside from error.

You are all familiar in a general way with the scope of the wonders said to have been performed by Jesus and the Apos tles. Let me call your attention, however, to some specific cases, taken almost at random, asking you to notice especially two aspects of the circumstances related: First, what Jesus did, and second, the effect which it had upon those about him. Mark narrates that Jesus preached for the first time in a syna gogue in Capernaum. He astonishes the people because he teaches as one having anthority and not as the scribes. He casts out an unclean spirit. Those who heard him were amazed and said, "What is this? a new teaching! with authority he commandeth even the unclean spirits and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about." The text does not make it clear which made the more impression, the teaching or casting out the unclean spirit, it is probable that the report which went abroad coupled them together.

Later, Jesus healed a leper, who published it widely so that he avoided the cities and people came to him from every quarter. Upon another occasion, Jesus returned to Caper naum, and the house where he stopped was so crowded that a man sick of the palsy was let down through the roof. Mark says, "And Jesus seeing their faith saith unto the sick of the palsy, son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he crose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

There are four points of importance here:

1. "The scribes reasoned in their hearts." It is clear that there was no outward expression that conveyed information to Jesus through any of the recognized senses. It is said althe idea that his knowledge was not obtained in the ordinary

2. It is said that he cured the man of the palsy.

3. The thought behind the question which Jesus asked the scribes seems, in modern phrase, to be, "The relation be tween the laws of God and good health is such that when you obey those laws, you are well, and when you disobey them or commit sin, you become diseased. I have the power to restore you to health, that is, to overcome the consequences of those past violations of law, or sins, which have given you the palsy. So long, therefore, as that power is under my con-Jesus said, "Arise, take up thy bed, and go unto thy house," and the man did arise, there is nothing in the passage to inrather, those which the man desired to have forgiven, whatever sins, according to the common belief of the time, must be forgiven in order to heal him.

4. It is said that the people were amazed when they saw the sick man take up his bed and walk. The deeper the impression made upon them, obviously the more they would by the sea-side," says Mark, "and all the multitude resorted unto him, and he taught them." How much did the wonderworking of Jesus have to do with people thus flocking to hear him?

If the wonders recorded in the New Testament were all invented, then obviously they could not account for the conversion of the first few who became disciples of Jesus. Without doubt, however, the belief in the reality of the events to which, erroneously, as I believe, the term miracle has been applied, has had a powerful influence in winning converts to the Church in all ages. It is true that the claim that the working of signs and wonders affords proof that he in whose presence they occur is an exceptional being, is untenable; but, on the other hand, it was reasonable in the first century and would be equally so to-day, for one who came in contact with was the instrument of super-mundane powers which worked through him, which powers might be expected to instruct or otherwise assist men, or second, he was one of the vanguard in the evolution of humanity, disclosing to us faculties or powers which, if they do not actually lie dormant within us, complete manifestation and stand in such relation to what we now are, that we, too, can and will possess them in due time.

calculated to astound one, if he can but soar above the mists of dogmatism and prejudice which surround the subject, and then approach it in the spirit of truth. Think of the inestimable value to us of our ordinary faculties, how no one would voluntarily part with any of them, and then answer me whether it be possible for man to discover anything in the earth beneath or the heaven above which can add more to his real prospective wealth than the knowledge that human nature is richer than we had formerly believed, that by the acquisition of unsuspected powers we may levy a new tax upon the universe which shall fill our tressure-house of truth almost to bursting? This is true, you will doubtless admit, and yet you may object, that we are not to assume that the ing testimony or first-hand evidence going to show the verity water first came together, but it was not till the last century very close call.

out adequate evidence granted. So far from blaming any an inferior love of truth. I commend the critical spirit. Eternal vigilance is the price of truth as well as of liberty.

What, let us now ask, have been the principal theories rela tive to the cures and other marvels performed by Jesus which men have accepted, forming different schools of thought.

Many of those who believe in the deity of Christ main tain that the occurrence of marvels in his presence would not prove the wondering-working power to be latent in our nature; that what is true of God, need not necessarily be true of man, and that the spostles and others who did the same things or were instruments for the same occurrences, were especially endowed or act upon by God for a great purpose When, however, a certain period had past—the apostolic age -these wonders gradually ceased, as they were no longe needed in the work of revealing to the world Christianity with all of its saving power. Whereas, at first, some had witnessed signs and wonders in the apostolic age, this dispensation soon closed and now God requires of us that we believe that these wonders did happen, upon the testimony of the eyewitnesses as laid down in the New Testament. Overlooking ertain minor difficulties, it seems to me that as soon as we deny the deity of Jesus, this whole argument falls to pieces

2. There have been those from the fifth century to our own day, a considerable number in the aggregate, though always largely in the minority, who believed Jesus to be inferior to God, but more than man. Deny the belief of such, as not proved, and as incapable of being proved, and again the explanation is inadequate.

3. There are those, notably the followers of the Dutch school of theologians, who, while maintaining the simple humanity of Jesus and the reign of law, yet practically explain away many of the cures and perhaps all of the other marvels. They say of the rescue of Peter from prison related in the twelfth chapter of Acts that it "is of course fabulous." The "Bible for learners," which expounds the beliefs of this school says, "The resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples." And again, "The return to earth of one already dead and glorified, or the veritable apparition of a spirit, is a thing which far transcends liminary statement to the public, he said: "I consider it the raelites, though well aware of the difference between a vision and something seen under ordinary conditions, were yet firmly convinced that what they saw in the ecstasy of a vision had an objective reality corresponding to it * * * with regard to each of the separate appearances, "the authors continue," for which the apostle [Paul] vouches, we may note that even the one witnessed by five hundred believers offers no insuperable difficulty; for when we remember how infectious the excited condition favorable to visions sometimes is, it seems far from impossible that the whole of a numerous gathering of disciples might believe themselves to see the Master." We see, then, that according to the views of this school, no one received a particle of evidence going to show that Jesus rose from the dead, since, even if we grant that the apostles and others did have experiences which led them to believe that they had seen Jesus, both causes and effects were confined within their own minds and furnished no evidence whatever of the objective existence of Jesus and hence no evidence that mar exists after death. How any man can have the hardihood to talk of anything which might occur in the phenomenal world without positively violating the fundamental laws so that Jesus perceived in his spirit, which sgain points to of thought, or to pronounce arything impossible which does not contradict those laws, is to me, in view of the fact that the limits of the possible as laid down by some scientists have been transcended time and time again beyond compre-

If I am correct in my judgment, the present ferment of thought which has produced the so-called "New Orthodoxy means that a considerable number of ministers and laymen will be led forth within a few years—if they have not arrived there already-from dogmatism to rationalism. In the second place, I think no one will deny that the scientific conscious ness of the great mass of the people is becoming more detrol or I submit myself to be the instrument through which a veloped and that this means a strengthening of conviction higher power can exercise the kind of force which can cure that whatever happens in the universe, occurs under law you, it is a matter of complete indifference whether I say 'My From these two premises I conclude that the time is near at sins are forgiven' or 'Arise, and take up thy bed, and walk' hand when the thinkers of the Protestant Church will be -provided only that the healing power is exercised." In divided into two parties. Both will acknowledge the suthis passage there is a complete identification of the healing premacy of law, but one will stand with the Dutch school in separate persons, and I have heard from the lips of the three drink any deadly things, it shall in no wise hurt them, who power with the power to forgive at least some sins, to wit, holding, by implication if not in set terms, that there can not those which produced the sickness. What did the man wish be or is not evidence that wonders occur in our own day, and when he came to Jesus? To be cured of the palsy. When that, therefore, we must deny that they could have happened in the time of Jesus. Now, if this be the truth, by all means let us have it though the heavens fall, though it tear the last dicate that Jesus professed to forgive all of his sins, but shred of supernaturalism from the Bible, which seems to be the only logical stopping place. But what will the opposing school have to say to this?

In the second volume of his "Ten Great Religions," published ten years ago, James F. Clarke says, "It is a somewhat striking fact that at the present time we see two movements of thought, two great currents of opinion, in exactly oppotalk about the incident and the more widely the fame of Jesus site directions. One is the English and German unbelief in would spread through the country. "And he went forth again a future life, based on certain scientific facts or theories. The mony of Lord Crawford, then Lord Lindsay, before the other is a new faith in a hereafter, founded on a supposed intercourse with the world of spirits. A large number of serious scientific thinkers have come to question immortality, ground." and even to declare it an impossibility, because they think it contrary to the facts of physical science. A recent English work tells us that 'our positive scientific thinkers, reasoning independently from the verified conclusions of science, have come to the conclusion that the belief in a future life must be finally given up. A cunning arrangement of material atoms is the essence of all the phenomena of life, and their disarrangement must be the end of it all.' These thinkers deny that there is any real self, or ego in man, independent of the body. Thought, emotion, volition, are inseparably bound up this prides itself upon being a scientific age, it may be hoped with the brain and nervous system, whose functions they are, that the initiative so boldly taken by Prof. Oliver Lodge at just as it is the function of the heart to pump up blood, and a wonder-worker to feel a special interest in him. If he did of the lungs to oxygenate it. Thought can not go on without and persistently followed up. Of one thing we can fortuperform wonders, one of two things must be true; first, he the brain, which is the thinking organ. It is incredible and nately feel no doubt. When scientific men include the uneximpossible that man should live again.

trine of despair, or as if sent by Providence to save mankind from such dreary unbelief, there has grown up in all parts of the cavilized world a vast faith in the actual present intercourse to mine for gold, although in order to extract an ounce of the still form part of the endowment of our nature in its more with the souls of the departed. There are probably many precious metal they have to crush a ton of worthless quartz. millions who are convinced that they talk with disembodied The proportion of genuine to merely imaginary and frauduspirits just as certainly as they talk with those in the body. lent phenomena is certainly not so small as that which exists The attitude of the world towards wonders is something Nor is this altogether a new faith, though it has increased between the pure metal and the reefs of auriferous stone very rapidly within a few years. There are on record, in all times, numerous instances of similar intercourse. To those men of science object on the score that many of the phewho believe, as I do, in the continued existence of souls after death, and also that they may be still near us, there is no antecedent impossibility or even improbability in such intercourse. All we want is to have sufficient evidence of it."

The seeker for truth should be grateful to Dr. Clarke for his calm words when we consider that so many people are in tendency to believe in the verity of modern wonders. For comes, if it ever does come, when I feel that I have convinc-

powers of the mind exceed those commonly recognized with- of phenomena similar to those related in the Bible, phenomena which throw light upon the Scriptures or add to our knowlman for not believing without evidence, my opinion is that edge of the nature of man, I shall tell you of it from the such belief is the sign of a low development of intellect and pulpit. From what I have already said you will perceive that it is my conviction that it is not less necessary in the interest of truth that some ministers should study these problems as furnishing the subject matter of a new service than that others should devote themselves to a critical com parison of the oldest MSS, of the Bible, or to reach the dustaden tombs of libraries to find the last word that can be said ipon some discredited and worm eaten dogma.

Granting all that you say, some will suggest, is it possible o get such definite testimony and to observe with such precision in the:psychical [field as to obtain valuable results hough has already been accomplished to warrant me in say ing emphatically, yes. The Society for Psychical Research organized in England eleven years ago, has collected in two portly volumes entitled, "Phantasms of the Living," nearly seven hundred cases of extraordinary phenomena, which number of scute thinkers say prove the truth of thought transference or telepathy, prove, that is, that there are laws which render it possible, under the right conditions, for mortals, separated even by thousands of miles, to communicate thought and, emotion without the intervention of the five senses! In addition to this a considerable degree of success has attended experimental attempts to do the same thing, so much, in fact, that Prof. Oliver J. Lodge, President of the Mathematical and Physical Section of the British Association one of the leading scientific bodies of the world, said in his address in August, 1891, that he knew thought could be trans mitted as required by the theory of telepathy, because he had seen it done! Furthermore, he urged upon his brethren that they should enter the psychical field and investigate to find the truth. When we consider the ridicule which scientific men possessed, temporarily at least, by the unscientific spirit, have heaped upon their more venturesome fellows who have dared to enter this field and bless where they ought to have cursed, and the fact that scientists are just as afraid of the taint of heresy as any theologian can be, the attitude of Prof. Lodge becomes significant.

Believing that certain phenomena of which he had heard were fraudulent, the eminent English chemist, Prof. William Crookes, F. R. S, became a psychical investigator. In a prethe limits of credibility. And besides, we know that the Is- duty of scientific men who have leaned exact modes of working to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain if possible, the delusions of the honest, and to expose the tricks of deceivers." Among other experiments, he placed a board three feet long in a horizontal position with one end resting upon a table and the other suspended from a spring balance. A pointer was soldered to the moving index of the balance, in front which a piece of smoked glass was so placed that when it was moved horizontally by clock work, every change in the position of the spring in the balance was registered by scraping off the lampblack, thus tracing a line. Under these conditions, when Mr. D. D. Home, a powerful psychic, who had appeared before many of the crowned heads, nobility, and eminent men and women of Europe, was present, lines were traced upon the glass under such conditions that in Mr. Crookes' judgment it was impossible for Mr. Home to exert any force upon the board or balance. In some of the experiments the fingers of one of Mr. Home's hands were dipped in a copper basin of water so arranged that it was impossible to transmit any pushes or pulls to the balance, and yet the pointer moved! More wonderful still, the pointer moved when Home stood at different distances from the apparatus without touching it, and even when he was three feet away from it. The fact that Mr. Crookes was satisfied that he had witnessed phenomena which did not fit into his philosophy of things was shown by his claim that he had experimented with a new force. In these experiments precautions were taken which would seem to have rendered fraud impossible. There were movements of the balance and truth, power and helpfulness such as has never been when, according to received ideas, nothing should have equalled in all the centuries. I believe that then there will

> Another phenomenon which took place in Home's pres ence was that of levitation. He would rise from the floor under conditions opposed to all past experience, or float in the air about a room while lying in a horizontal position. Concerning this manifestation Mr. Crookes says:

Home's rising from the ground in the presence of as many with new tongues, who shall take up serpents, who, if they witnesses to the most striking occurrence of this kind-the Earl of Dunrayen, Lord Lindsay, and Captain C. Wynnetheir own most minute accounts of what took place. To reject the recorded evidence upon this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proof. The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world-if, indeed, there lives a person whose testimony in favor of such phenomena would be taken-would seriously and patiently examine these alleged facts." That levitation did not always occur in semi-darkness is shown by the testi-Dialectical Society of London. He said: "I once saw Home in full light standing in the air seventeen inches from the

The brave and philanthropic editor of the Review of Reviews said in his parting word at the end of the Christmas (1891) isssue of his magazine, which was devoted exclusively to the publication of psychical cases:

"All that I claim is, not that any one should admit that apparitions actually appear, but only that the evidence in favor of that hypothesis is too strong to justify any impartial person in refusing to consider and to investigate. That attitude of mind is irrational, and therefore unscientific; and as the last meeting of the British Association may be resolutely plored region in the domain of their investigations they will "Meantime, as if by a natural reaction against this doc- not make the silly complaint that no phenomena are genuine because there is an enormous over-growth of pseudo-phenomena due to fraud and folly. Practical men never refuse in Australia, California, or the Transvaal. Neither will the nomena are in themselves trivial and sometimes almost imbecile. They will remember the ridicule the scientists of his day poured upon Galvani for his experiments with frogs, and they will reflect that "the frogs' dancing master," together with one Benjamin Franklin, who experimented with kites upon Boston Common, are to day revolutionizing the memortal terror lest others shall detect in them an interest in or chanical world. The objection, that if there had been anything in these occult manifestations it would not have been as our western boundary, it is calculated that at the present myself, I am a student of psychical science, and when the time left to find it out, will not even occur to those who remember time the sun does not disappear from the latter until it be-

that James Watt saw in the power that lifted the kettle in the motor of commerce and the scepter of civilization."

Read the Gospels and the Book of Acts, asking yourselye, whether or not the wonders performed by Jesus and the Apostles had anything to do with the making of converte to Christianity, and I think you will perceive that they played vital part in building up the Church. On the other hand picture to yourselves faith in immortality extinct, and tell m what future you see for religion!

Brethren, I plead with you, as you prize the health of your souls, to look at these great problems in a proper light believe that in the providence of Go 1 reason is competentto guide us through all the difficulties and obscurities that sur. round this subject. If I consulted prudence merely, I should never have preached this sermon. I am well aware of the odium the public has heaped upon those who have been in pressed by the thought that our modern signs and wonders as far as they are real, must occur under God's laws and b capable, if we but look deep enough, of serving beneficial ends. I am well aware, too, that the cry of the persecutor, 'Crucify him," has ever leaped to the lips of the blind and prejudiced when some new thought or phenomenon has been presented to him. Nothing but calm, sympathetic, and scientific investigation can ever yield that kind of conclusion respecting the marvels of the psychical domain which alone is worthy of acceptance as truth.

I believe that men and women as earnest, as truthful, moral, as philanthropic, as Christian, as intelligent in a respects, as any person within the sound of my voice, have investigated these wonders, and they declare that the believe that our so called dead still live, and that this truth, as they esteem it, is revealed to them through the operation of laws which render it possible for mortals to commune with those who have gone before. I speak of this, not because I now ask you to believe upon their testimony, for I do not; but for the purpose of expressing to you my profound conviction that upon the one hand an abundance of testimony gives to the problems of psychical research a standing in the court of science, and a right to be heard and investgated, and upon the other, that in the interest of truth and of all that is highest and best, those men and women who feel an inner call to study these problems should do so with the same openness and absence of all sense of criticism upon the part of those about them as a naturalist would feel in study.

There is another reason why these phenomena should receive a just treatment at our hands. The Church will yet be forced to appeal to the psychical phenomena to defend itself against materialism and to save whatever is true of the supernaturalism of the Bible, and, unless I greatly over-estimate the importance of faith in immortality, the Church will welcome these phenomena as one of the most potent instruments it can wield in elevating Christianity and winning the attention of the vast army of the unchurched.

I have spoken to what I know to be the temper of our own time, though there are signs of a change. I hope that I do not need to speak such words to my congregation, when the attitude I have pictured is un-scientific, un-Christian, and false to the traditions of Unitarianism. Nevertheless, none of us are entirely free from the taint of prejudice, and we need, therefore, to revert in thought, frequently, to the wisdom of Gamaliel in the Jewish council: "I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men it will be overthrown; but if it is of God. ye will not be able to overthrow them; lest haply ve be found even to be fighting against God.

I believe that the forces are now operative which within

the space of twenty-five years will demonstrate to the world at large the continuity of life beyond the grave and restore to the Church those gifts of healing and other spiritual gifts which the New Testament affirms characterized the apostolic age. I believe that then the Church will be lifted up to a plane of spirituality, philanthropy, worship of God in spirit be added to the rationalism of the Unitarians the enthusiasm of Methodism, removing from us the reproach of coldness, and the inner light of the Quaker, and that the way will also be opened for us to comprehend and use and enjoy to the glory of God and the blessing of humanity the baptism of the Holy Spirit which shall reveal to us a type of Christian "There are at least a hundred recorded instances of Mr. now altogether too rare, men and women who shall speak shall lay hands on the sick and they shall recover.

SPIRIT-PICTURE AND MATERIALIZATION.

[To the Editor of the LIGHT OF TRUTH.]

I spent last Winter in Florida-the land of sunshine and flowers-and while there met many intelligent and earnest Spiritualists, some whose investigations covered a period of twenty-five and thirty years. It was deeply interesting to me to listen to these well-read and scholarly gentlemen recount their experience upon a subject so dear to my heart. In my travels I met a Mr. Miller and wife, who reside in Macon, Ga. Among many interesting spiritual facts, they related to me the following remarkable phenomena as occurring in their city not long ago:

Mrs. Branten, for I think this was her name, was unconsciously a very mediumistic person, and on three different nights her spirit mother stood at her bedside and conversed with her about home matters in such a clear and pointed way that her daughter had no doubt as to her identity. On the third and last night of the interview, her spirit mother said: 'Daughter, I must now leave you!" "Mother, don't go." 'Yes, I must leave you, my darling, and hasten to my spirit home, but I will leave you something, my child, to remem-

ber me by." But as the last words fell from her lips, she turned and left the room. In three or four days from this spiritual interview, a picture hanging on the wall, near the bed fell to the floor, the cord having been severed, and behind this picture was a cabinet size portrait of her mother handsomely painted in oil. For economical reasons the plastered wall had never been papered, for Mrs. Branten and her husband were in very moderate circumstances. The oil had penetrated the wall as was fully demonstrated by parties who had cut with a knife along side of the picture, showing that it was more than a surface picture. The picture was a handsome one-evidently executed by a spirit artist of some celebrity. Hundreds of people daily visited the house during the height of the excitement-among them lawyers, doctors, college professors, ministers, and people of every grade and condition in life. All who knew the mother in earth life pronounced it a perfect likeness in every respect. The Spiritualists said it was a spiritual phenomenon easily understood, while those who were unacquainted with our philosophy, said it was a profound mystery and they had no explanation to give other than it partook somewhat of the Bible miracles of centuries

Taking the most eastern island of Maine as our eastern boundary, and the most western island of the Aleutian chain that water had hissed when boiling into steam since fire and gins to sppear on the former. But it is allowed that it is a

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OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. KIBBY, Medium

MRS. J. CLEGO WRIGHT, Chairman.

In justice to both the spirits and medium we would be pleased have our friends verify such messages as they may happen to recognize our fire the spirit of t nize in these columns.

**All communications concerning this department and questions

C. C. STOWELL,

from abroad must be addressed to

Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, June 20, 1893.

QUESTIONS AND ANSWERS.

OUES - [T. F. L., Lakeport, Cal] Do such spiritual ob jects as trees, animals, etc., first have their existence in

ANS -In design they have, just as man has. The germ of all life is in spirit, but attains individuality through matter. It may also be said that the germ of all life is spirit, and matter its effect, as the oak is the effect of an acorn. Both propeffects of spirit through matter in its advanced stages while planets, suns, nebu'æ, are expressions or effects change! So the transformation from the germ-forms to higher state than either the mortal or the spiritual that surconditions to become an oak. So does spirit need conditions for its transformation. These conditions are found in space. matter. When a certain degree of refinement is attained finer life germs find an opportunity for undergoing higher transformation. Man is the crowning transformation of this effort. On higher planets the effects are equal to the spirits that surround you, and their ordinary spirit world is like your angel vou are familiar with, existed before the condition or era of matter, so-called. Matter in form is only temporary. Unformed matter is a part of spirit. Chemistry is the god of matter. But it is by no means the only power operative in the universe. There are sensation, intelligence, love, will-power, of a needed change for a higher condition of existence. Your understanding is limited concerning previous conditions in comparison to a comprehension of the higher. But as you unfold in spirituality-intelligence, will-power, and loveyour soul and spirit open to a comprehension of both the past and future.

QUES -[W. A. M, Moreland, Tex] Do infants grow up ple. in spirit land, and become gray headed men and women as

they do here? ANS .- Yes, infants grow up-mature, but they do not become gray. Age only belongs to a physical body, it being synonymous with the ripening process and decay-just as an ear of corn becomes yellow and falls off the stalk. But within there is a life principle that never dies. If transplanted it produces more corn; if eaten it gives vitality and physical life to the consumer, and enables him to ripen into a life-principle that is destined to produce more life and continue to live on as an individualized spirit forever. Maturity in spirit means power, this being synonymous with age and experience in earth life. Children in spirit reach maturity, but do not become old. Remember, their bodies are not material but magnetic. You can not yet conceive of magnetism in that form, but it will dawn on humanity in time, and then it will be more generally understood why spirits do not grow old or gray-headed. There are gray-headed people over here, but they were born sc-not having purified their spiritual counterpart from matter, worldlyism, selfisbness, or other human traits of a material tendency. There are also some who died gray, and came out of the body as youths or people in the prime of life, full of vigor, joy, and good will, with nothing on their souls to regret or to pine for in the shape of old passions, habits, comforts, riches, or ambitions. Such are ripened souls, and to which stage all must come finally; for vigor comes with wisdom, and wisdom is an effect of experience gained through suffering, trials, or sacrifices. The more vigor or spiritual strength, the brighter and more animated the spirit. The more fuel you put into the fire the brighter and better it becomes. So a spirit becomes powerful and beautiful according to its intellectual fire, or that kindled by love for humanity-good works, kindly deeds, sympathetic actions, and purity generally. Such is heaven to a spirit, and heaven can only be gained at a sacrifice of the marerial. Every selfish whim stamped under foot is so much spiritual force added to the soul nature; every sensual longing overcome by abnegation is that much light added to the spirit body; every act of justice done for humanity is that much joy infused into the memory-chamber of the soul to rest on in heavenly comfort and peace in the future. Youth, beauty, and influence are synonymous terms in spirit, and constitute the equilibrium between birth and physical decay -between infancy and old age. It is a center of gravity, which all souls are intuitively striving to attain; for in that state they become one with law or the power that rules. To rule is man's ambition, but when perverted by selfishness or ignorance it is arrogance, and this leads man diametrically in an opposite direction from this law-center-called by theology God, and by science force. You may understand it as from earthly conditions to be able to climb to the first spiritcausation or the soul of things.

QUES - [E. J. W., Ashland, O.] Is there such a being as the devil!

Ans.-Not as pictured by orthodoxy; but there are a lot o little ones afloat, spelled without a d, whose names are selfishness, arrogance, sensualism, hatred, pride, lust, envy, jealousy, intemperance, vanity, conceit, gluttony, covetness, hypocricy, and deceit. These embodied into one human spirit would make a pretty fair devil-if by the term is meant personified evil. But such a bundle of evils would also deprive the individual of his will-power to do harm, for all diseases of the flesh find their origin in these evils, and he who possesses them would be a very sick spirit, whether in or out of the flesh. It is the intermediate class of spirits or mortals who are the most dangerous, if they happen to have an evil passion that calls for indulgence. For not having evils enough to make them sick or discouraged they become dangerous when roused or left alone with those who are troubled with similar evils or passions. Thus if you feel an have something in common with that object, which is the opposite of spirituality or love. Those who fear the devil crecic, are all virtues which lend courage and independence to belong to the State of Pennsylvania.

Spirit Message Department the spirit incarnate, and the more of these the less fear there s of the devil-real or imaginary. The devil, as pictured by orthodoxy, is a natural impossibility, for there is a limit to depravity—a certain amount of it causing physical death, and is quite sufficient to make the being impotent as a spirit, and harmless otherwise than absorbing a sensitive's vitality occasionally, or when he gets a chance; and as anyone would unwittingly do in the same suffering state for momentary relief. But sensitives need not invite such. A little spirituality s a protection against all encroachments of this order-at least so far as suffering is concerned. One may invite them with a view to aid, and not suffer a whit. The act invites a counter-influence to restore what is given in love or sympathy. Fear no other devils but those of your own make.

QUES .- [Reader.] Should not differences between civilized nations be settled by arbitration?

ANS .- Most assuredly; but as long as selfishness or hatred abides with the majority in a nation, it will influence the minority to war, and make it a necessity with those who are not thusly constituted. The United States of America, England, and Germany are the only three great nations in which the majority are favored with the love element of mankind. They now stand on the defensive, and could, if wisdom were permitted to prevail in like proportion with their peaceful impulse, become an alliance for the balance of power in the world, and thus prevent war from being made on either one ositions are correct. Man, animals, trees are individualized separately. But this is such a prodigious scheme that each one may yet be involved in wars before it can be carried out, and by which time others may have attained the same standof spirit prepatory to the former. There are life and ard of perfection. But should an attempt be made-and for form in spirit just as there are in an acorn, but behold the which there is an influence already born-a number of the weaker nations of earth would immediately crave admittance higher ones. Another equally as great awaits you in a still for protection's sake. This, of course, would have to be judiciously considered, as some of them are only peacefully rounds you. Of course, it will be said that an acorn needs inclined on account of their inability to stand a war, and might become aggressive as soon as they began to feel strong under their new-found protectorate. Among those that could Spirit or life surrounded by space result in effects or a change be safely trusted, however, would be the Netherlands, Scanas an acorn does surrounded by soil. The effect is so called danavia, and Switzerland where the majority are of the peace-loving temperament, and the minority sufficiently enlightened to abide by an honorable compact. The enlightened and progressive element of France would advocate admission into this world's peace alliance, but would be opposed by a majority who can not yet forgive Germany. world. Your angel world is as much beautified compared to The same element of Austria and Italy would favor it, but yours as the oak is to the acorn, or the perfected planet is to would meet opposition from the alliance for good reasons. an undeveloped nebula. Yes, all life, or such life-forms as Spain and Portugal would look on in surprise, while the other nations of the world would either feel a shock not readily overcome, or look on in stolid indifference. The realization of this scheme, or even its proposal, would naturally changes in spirit, and becomes the so-called law of growth in be regarded by some as the beginning of the millennium, but this ideal period still lies a good way beyond that, and need not be looked for in a hurry. Even this is, as yet, but an and many others which you can not yet conceive of because ideal scheme, and may be somewhat changed before active operations begin on account of political disturbances or governmental changes; but so it stands now in intention on the spirit side of earth's panorams. We only hope that it may be realized, and before any political changes occur in either one of the first three named nations in order to get a foothold for the beginning of peace among earth's civilized peo-

QUES .- [Subscriber.] Can not you give us some idea of

the spirit world's geography! ANS .- We might and might not. Much will depend on your acceptance of what is given, and much upon your own spiritual development. As a rule people only accept spiritual revelations which accord with their own sphere of development-not knowing there is anything below or above that, or that spirits see things subjectively and according to their liking. We may give you many geographical descriptions of the spirit world, and you would be puzzled to know which to accept; or we might give you one and please you at once. But this we can only do in a private circle, or where the question is being answered to suit the one individual and not the masses. So, to reach all, we must say that the spirit world's geography is much the same as yours-so far as the surface sphere or realm is concerned, and where earth-bound spirits congregate. But to tell of spirit cities, communities, and centers on the surface alone would take a large book, and an ex tremely interesting one at that. There are communities of spirits where mortals have never trod; there are slums where mortals could not live, if, perchance, they should find a way sweet harmony, though not of an exalted nature; there are communities near your lake shores, sea borders, river banks, in your forests, on your hill-tops, among wild mountain regions, which believe themselves still in the earth life, or that they are in heaven, according to the twist of their mental nature; there are spirit families and individuals living in your cities and homes, in your hearts, (the latter by obsession or love) and pass through earth life with you as if they were mortals-some knowing aught but that they are incarnated, others knowing that they are doing a work of benevolence in upholding a brother or sister mortal to battle with fate. This is but a faint picture of the earth's sphere. Now, the ethereal and picturesque-the poetical and spiritual-and is inhabited by spirits who have freed themselves from earth's ments, suffering for others, etc., and are in heaven compared to those below. At least some believe themselves in heaven, while others are as discontent here as they were before they reached it-not yet having attained the height of their ambition, or to the extent that they feel they are enabled to attain. Some spirits are not satisfied with having a good home or being merely happy; they want power, influence, authority to do something towards building up the world or taking part in the spiritual congresses, etc. But this, too, has to be reached by effort, just as it requires hard work to get away ual sphere. The geography here is a little different from that below, but no description would suffice to give you the remotest idea of its grandeur, let alone mentioning those above hatching spirits for many centuries before even geological surmises extend. But to speak of the spiritual geography beyond this would be of no practical value to mortals, as few ever reach beyond the first spiritual sphere at transition, and what is beyond that must be understood intuitively rather than graphically, for here we begin to encroach on conditions or states-not descriptive geography.

SPIRIT MESSAGES.

Solomon Ambrose. I now hear the name of Solomon Ambrose. I desire to send my love to my brothers and sisters, and I want them to know that all is well with me, although I passed over many and communicate with those I love, although the door was intuitive fear for any person, place, or thing, know that you shut tight against me for a long time. I am glad that the door is open just a little way, and I want Brother James to know that it is all right the communication he received a short ated by the Church, must be troubled with a considerable por- time ago, and that he will be fully satisfied with that which

Tell the world that I am not dead, but living in a grander, brighter sphere of existence - a sphere where all the senses of the soul are appeased to their fullness, and where truth abounds in grandest measure. Life is real; no earthly pleasures can compare with its simple being; no delights of the flesh are as sweet as the mere jubreathing of nature in this land of eternal sunshine; no worldly honors can enthuse the soul with the same feeling of charity that certain knowledge of immortality creates; no sentiment of the world's greatest genius lends a brighter hope for further advancement than does the simple fact of knowing that we live. Yes, we live, and we realize it in every fibre of our individuality-in every emotion of our consciousness. Love is the moving principle of conscious life, and gratitude fills the heart when we feel that we owe all this happiness to a beneficent nature which has given us birth. We involuntarily desire to express our gratefulness in some way. We can find none to accept. All are seeking to give vent to a similar sense of delight, and as a relief we rush to our mortal brethren to tell them of our joy-to let them share it with us, if possible Many, in their ecstacy, shout "Glory be to God on high." I have no censure for them. They can not help it. They are only giving thanks for the bliss that is coursing through their interior nature, and know not from whence it comes. God is in man, if there be one, and it is love if it may be named. It is love which is moving them to act, speak, to give thanks; and I, too, would give thanks by telling the world of mortals that all is well, there is no death, immortality is man's most glorious inheritance. "Come up higher," I hear them whisper into every soul that doubts or realm. "Come up higher," I repeat to my mortal friends, "there is a glorious awakening for all who follow out their highest ideal, and simply do what their better nature prompts them to do." There is more between heaven and earth than was ever dreamt of in my philosophy, or in that of the inspired writer of these words. He, too, must live to realize his beautiful dreams, but perhaps so far beyond my sphere that I cannot even reach him in thought. In fact, I have so much to study where I am that I am yet too dazed to make any experiments beyond my immediate surroundings. My call to this medium was only an experiment prompted by gratitude I felt towards nature. I have succeeded beyond expectation, and am thankful for that even. Thankful because I have been enabled to find a listener through whom to tell the world how happy I am. A sad melancholy was my constant companion in life. But it was only an effect of a cramped soul condition. It is all gone now, for my release from the earthly tenement has displaced it by the admission of a benign sense of feeling that only a freed spirit can enjoy, but freed by nature's bursting of the old shell to let forth the perfected chrysalis-to be transformed into an entity unencumbered by a physical body, and at liberty to roam in a condition untrammeled by material limitations.

Polly Gregory.

It seems this is a strange place to me, and yet I will try to use myself to the conditions to which I am given. I do not desire to give a long communication, but simply to report from the land of love, of truth and beauty which we call the spiritual realm, and to tell my companion and my friends at Lockport, N.Y., that I am reaching out in spirit and endeavoring to do all that I can to lighten the burdens of life, and to light up the way with my spiritual presence that they may fully realize the truth of the beautiful words spoken in the past of the guardianship of angels. I have many friends in that section of New York, and would like, at some time in the future, that they will give me an opportunity to greet them in spirit. I feel that I can impart to them some knowledge which will be of use to them at the present time as well as in the future. As the light dawns upon my spirit, as gladness fills my heart, as sorrow and darkness flees away through the light and beauty of the life in spirit, I come as with a song of birds and the blooming of flowers in the Spring time to gladden the lives of my loved ones. My name is Mrs. Polly Gregory, of Lockport, Y. Y.

Earnest Witter.

I come to my dear wife, Kate Witter, of Columbus. She home circle. Poor little Laura; I am so anxious for the spir- of the inward monitor, then theft became a transgression of thereto; there are pretty little spots in the green fields and its to help her, as she is afflicted, and the other girls are the divine law, and sin against the infinite being. meadows near your own large cities, where spirits dwell in all blessed with health and talent. I bless them all-Melia, Katie, Laura, and Lizzie; also my dear sister Lena. And will soon talk to them at home through their dear medium, Little Arrow. Earnest, Mary, and other dear controls are here, and are all helping in the development. They will all be glad to talk to you soon. God bless you, dear wife, you have worked hard, but you have been rewarded. Your girls are a credit to you, and you have not labored in vain with little Earnest. I say good-bye, and may the angels be with you always.

Sarah Clegg.

I am very glad to be here this afternoon, as I come here in answer to a request made by my loved one. I want him next above is somewhat different, and partakes more of the also to know that I am with him often, and understand the many conditions through which he and three others are pass ing daily. I want him also to know that all of those who are attractive force by good works, purity, intellectual attain- related to him and have passed to the spirit side of life to visit him. This question was asked a short time ago. He asked another party if it were possible for relatives not the closest, but relatives to visit, and I want him to know that all relatives hold an interest in his life, and they do visit him. Say that Sarah Clegg was here this afternoon with four spirits, near and dear to her, and that they bring their united love to Samuel Clegg, of Dodgeville, Wis. Sallie is not dead.

Charles R. Lee.

I am astonished to find myself here. I suppose it will be in order if I speak. I send love to my wife, Mary, my to quite a number of spheres over the first, as earth has been many loved ones on the spirit side of life, and through their love and kindness for me I have been Charles R. Lee sends this message.

John Nesply.

I would like to send a message to my wife in Huntington, W. Va. I want her to know that her companion was here this afternoon, and that he has tried several times to reach her, but was not able to do so. I have never lost interest in her and the child since I passed over, but have guarded and guided them from the spirit side of life, and will endeavor to do so as long as they live on the earth plane, and know that years ago, and knew nothing of Spiritualism, still I return when they enter the spirit world we will be a re-united family. Say John Nesply was here, and sends his love.

Will Brown.

Louisa Brown is with me. My mother passed out with cancer, and she suffered a long time. She comes with me tion of the aforenamed evils to occasion this feeling. Hon- pertains to Jerry's death, and also some other things which to-day. She wants Cora not only to wonder, but to investiesty, integrity, purity, virtue, modesty, chasity, temperance, seem to be mysterious to him. I passed out in Mexico, but I gate. He wants them to know that he is aware of their receiving the other message. He belongs to this city.

VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH]

In the LIGHT OF TRUTH some time last Spring in the Mesasge Department was a communication from Mrs. Eplar, of Portland, Oregon, which I have never seen acknowledged. The message speaks of meeting little "Flossie" among the first to greet her. I knew Mrs. Eplar very well, and my attention was drawn to "Flossie" in a remarkable way. I took two slates to Dr. D. J. Stansbury at San Francisco, screwed them together myself, (after cleaning them) with six screws; countersuck the heads and sealed them over with my own private seal. When I commenced holding the slates, (at one end, while the doctor held the other end) there was a medium in the room, a stranger to Dr. Stansbury, Mrs. Izora Veirs, of San Jose, who became entranced by an Indian control, when the doctor said, "Please put your hand on the slates too, perhaps we can get your picture." He, or she, did so, and on opening the slates, which I did myself, one slate was covered with the picture of an Indian in full feather, and under the chin was printed "Warnona," the name of her Indian guide, of whom the doctor knew nothing. On the other slate were thirty names of persons whom it took me some weeks to identify, and among them was the name "Flossie." But who "Flossie" was no one could tell, till some weeks afterwards I was in Santa Cruz, where Mrs. Eplar was then sejourning for her health. There I met her for the first time, and when she found I was from Stockton, she said: "My little guide, 'Flossie,' told us in a circle some weeks ago that she had been in San Francisco, and put her name on the slate of a Stockton man, do you know anything despairs of reaching the golden shores of this beauteous of it?" When I told her that I did, and it was a mystery I had been trying to solve, "Flossie" took control and seemed overjoyed at meeting me. I would like to hear from her again, and whether she has another medium in earth life.

L. M. BOWDOIN

Stockton, Cal., June 21, 1893. Written for the LIGHT OF TRUTH!

INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XIII.

Who are the gods? We meet in the spirit world no intelligent beings save those who commence the career of planet life; and we verily believe the invisible beings called gods or deities are human inventions. Mere creatures of human nature, you accord to them the virtues and frailties you see in yourselves. Some are benevolent, scattering blessings with a liberal hand. These are the superior gods who dwell in light unapproachable. ()thers are malevolent, the powers of darkness. Hence light and darkness have long been the symbols of good and evil. The ancienta believed there was perpetual warfare between these powers, both striving for the

The gods are supposed to keep watch of mortals and their doings, to discriminate between the virtuous and the wicked, and to hold in command all the forces of the material and the spirit worlds, whereby they can reward the one and punish the other, both here and hereafter.

Desire to secure the favor and avert the displeasure of these mythical powers quickened the remote sentiment of our ancestors to discern between the right and the wrong. and wrong doing became sin and sin became odious, whilst right doing became virtue and virtue gained in favor with God and man.

Dread of the unknown future and fear of the consequences of sin was perhaps the only known restraint upon the turbulent and undeveloped race; and a hope of future reward and home with the gods was doubtless a strong incentive to a career of right. A moral precept given to the world as the word of God was considered a sacred injunction of the best authority and its violation was sin against the divine lawgiver. We will illustrate our thought by the accumulation of wealth that made thest possible when there was no law but the law of retaliation, and long before the moral faculties comprehended the nature of the deed and its criminality. But at length the awakening conscience taught the wrong doer the nature of the offense, the sense of guilt testified to its sinfulness, and when the command, Thou shalt not steal, written as it was realizes that I am with her often, and I come every day to the supposed by the finger of God himself, confirmed the verdict

Strange Coincidence.

A curious interest attaches to the fact that the Ford Theater, in which Lincoln was assassinated, should collapse upon the day that Edwin Booth, brother to the man who murdered Lincoln, was buried.

This revives another coincidence related to Booth. As the story goes, about March, 1876, while Robert T. Lincoln, son of Abraham Lincoln, was waiting for a train at Bowling Green, Ky., he was dragged out of the way of a rapidly moving engine by Edwin Booth. So narrow was the escape that Mr. Lincoln's feet were grazed by the cow-catcher. The rescuer and rescued were unacquainted with each other, and it was not until after the occurrence that Booth became aware of Lincoln's identity. The great actor was, it is said, highly pleased to learn that he had saved the life of a son of Abraham Lincoln.

LITERARY REVIEW.

DIRECT LEGISLATION. By J. W. Sullivan. New York. True Nationalist Publishing Company. Price 25 cents. Pp. 120. This book treats on direct legislation by the citizens through the Initiative and Referendum as it is done in Switzerland, and is recommended to the people of this country. Though Switzerland has been a republic for six hundred years, it did not become a purely democratic government till 1848. But now it is far ahead of all other republics. Its peomother, Ruth, my daughter, Anna, who live in Melville, S. C. | ple meet once a year-those of the male sex who have attained I want them to know that I am happy on the spirit side of the voting age—and make laws for their respective boroughs, life, and that I would not like to return and live again upon towns, or counties. Every citizen is entitled to a move, which this, where it again changes. This continues, we may infer, the earth plane as I did in the days gone by. I have is voted upon by a show of hands. Officers are then elected to quite a number of spheres over the first as earth has been many loved ones on the spirit side of life and to carry out the laws. This does away with politicians, rings, influence, and corruption, and consequently campaign excitethrough their love and kindness for me I have been ment and mud-throwing. Nor is it possible, under these circumstances, for any but honorable men to get an office. It to me while I lived in the earth plane. I will say no more, but also puts an end to legislative bribery, and using ones position for re-election. Those interested should get the book, for they may thereby sow the seed for a better form of government in the future. It can be ordered through this office. Price 25 cents.

Among the contributors to the July Arena are Dr. Alfred Russell Wallace, The Marquis of Lorne, O. B. Frothingham, Rev. C. A. Bartol, Appleton Morgan, Rabbi Schindler, W. D. McCrackan, A. M., Helen Campbell, Emil Blum, Ph. D., B. O. Flower, and Rev. T. Ernest Allen. Among the subjects presented are opinions on the Shakespeare-Bacon Controversy by eminent critics of Europe and America. "Our Foreign Policy," "Bimetallic Parity," "Reason at the World's Fair Congress of Religion," "Women Wage-Earners in the West," "The Realistic Trend of Modern German Literature," "Christ and the Liquor Dealer," (giving a liquor dealer's view), and "Pure Democracy versus Governmental Favoritism." The fiction is peculiarly strong, there being three notable contributions of English and American writers of note. The Book Reviews are also able and interesting. If you wish to be in touch with living issues and present-day problems, read the July

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CINCINNATI. . . SATURDAY, JULY 8, 1893

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"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-bellolding sun. That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMES RUSSELL LOWELL.

INFALLIBILITY.

The Pope's letter to the Catholic hierarchy of the United States on the question of the public schools, recently published, is a most important document, but it is doubtful if it will pour oil on the controversy which began with the Plenary Council of Baltimore, held in 1884.

The "Holy Father" begins by admitting that there has been a bitter conflict between his beloved children in the United States, "dissensions," "writings published with excited minds and angry feelings," and "false interpretations and malignant imputations." As a measure of diplomacy, to au ordinary mind not "infallible," such an admission would appear to be aggravating rather than soothing.

In previous editorials we have repeatedly affirmed that the great change of front made by the Catholic Church in regard to the public schools was not sincere, and merely yielding to the pressure of circumstances. The Pope now says: "We declare that the decree of the Baltimore Council agreeable to the directions of the Holy See have enacted concerning parochial schools are to be steadfastly observed."

Now, what is the "decree of Baltimore?" They are directly hostile to the public school system, and make it obligatory on the Church to found parochial schools to which parents are commanded to send their children under penalty of excommunication. It was this decree that Archbishop Corrigan charged Archbishop Ireland with disobeying, and it was the cause of the strife which Satolli was sent to appease.

The Pope is not to be caught in the act of repudiating hi American representative. In his desire to conserve the peace of the Church he endorses both parties. After thus sanctioning the "high church party" in its infamous attack on the schools, he says: "We also with great pleasure confirm" the resolutions which Archbishop Satolli had passed. These resolutions are antagonistic to the decree of Baltimore, and all the discord has grown out of this confliction. The Pope is infallible, and in his infallibility supports two measures which have been declared by the opposing adherents utterly irreconcilable. The Pope, after this peculiar "settling of the question," complacently says: "The controversy is not only calmed, but totally ended." Theoretically, Archbishop Corrigan is sus tained, practically, for the time at least, Archbishop Ireland backed by Satolli. The Pope declares that he intends to keep the latter in this country, and to sustain him in his decrees. Good will result in opening the eyes of the laity as to the "infallibility" of the Church, which supports decrees directly opposed to each other.

A BONE OF ST. ANTHONY.

Father O'Hare of St. Anthony's Church, of Manhattan Avenue, Greenpoint, New York, secured for his Church a bit of bone of St. Anthony about as big as a pea, which he declares a well authenticated relic. The services in honor of the patron saint lasted three days, and were carried out with all possible display. Such a bone is not found every day, and a dozen others gave their blessed presence. The bit of bone of the old monk was carried in procession and then exposed for the flock to gape at. The procession was led by one hundred boys of the parish school, appropriately robed and carrying garlands of flowers, followed by fifty boys at the sanctuary. Then came the visiting priests and the bishop carrying the sacred bone! One reads and rubs his eyes wondering if this is really the nineteenth century! How these priest and "holy fathers" must laugh in their sleeves when they talk over with each other how they delude the laity! What an ado about a bone of an old monk, even if genuine, but which they know is a fraud! What a lesson to give to the boys of the parochial school! Such is the religion the Catholics would teach, and for the purpose of teaching which they would tear down our public school system! With a chip from the true cross that never existed, a torn cloth from the vile suit of some beggar palmed off as the raiment of Jesus, or even a bit of bone picked up in some deserted grave-yard, which they claim to be of St. John or Anthony, as suits the occasion, they lead their ignorant members. This is the religion, morality and education of the Catholic Church! This harlequin shows the substitute offered for the practical, common-sense instruction of the public

Who is the best Catholic?

The one who most fully believes in the assertions of the priests and is most ready to fall down and worship a rotten bone of a filthy monk, or kiss the toe of the Pope!

Such a religion may have been acceptable to an age of darkest ignorance, but to think of it interpolated into this high-tide of scientific thought it seems like a foul canker spot, requiring the heroic treatment of surgery if not otherwise overcome.

OBGANIZE!

There is but one way to organize, and that is to organize, as someone wrote not long ago. But it requires money to make the effort, and there is no doubt that money could divinity determined by scientific demonstration. So thinks accomplish it. Money can accomplish anything now a-days Rev. Mr. Smith, of the Presbyterian Church in Fifty-seventh of organizing Spiritualists.

However, Spiritualism has had a new element infused into it during the last decade, and it is possible that success may crown the next effort beyond anticipation. It will depend on a trial. A movement is on foot to take the bull by the horns, and it should behoove everyone who wishes it success to put his hand into his pecket without ceremony and give what he can spare or afford towards helping it on.

A committee has been appointed by the Washington (D. C.) Spiritualists to carry out the plan, and this committee is in earnest, and means business. And on business principles at that. There is to be no sky scraping or pope-making. The project is to go to Chicago in October and organize on the simplest and most practical basis possible. It does not require much ceremony, preamble, or resolution to do this. Those in favor of it will signify by sending a mite to the tressurer, Mr. Henry Steinberg, 506 Twelfth Street, Washington, D. C.

The Connecticut State Prison Investigation.

Politics got into the Connecticut State Prison investigation, and as a result two Democrats signed one report and two will likely receive an immaculate coat of whitewash, even if he loses his job. There can be no justice rendered where politicians have a pull. The case against Chamberlain has farce of the whole affair. It has come to pass that the man is the man for a whip saw between political parties. The Columbian safety bicycles, '93 pattern, price \$150, to each of Democratic finding in this case throws out the following the five persons sending in the greatest number of errors, to choice bit of perfunctory sop: "We will not say that he has be determined as previously stated, prior to September I, not discharged his duty to the best of his ability and in accordance with what he considered right and just, but we believe that humanity and the State demand that prisoners the error must be susceptible of proof and one taught in lecbe differently treated, and that in order to keep pace with advancing civilization a new warden should be placed in control in spelling or grammar. The LIGHT OF TRUTH joins Mr. of our prison, and we therefore recommend the dismissal of Pope in looking for a successful elimination of errors in the Warden Chamberlain."

It is altogether likely that the legislature will provide for Chamberlain. But there is no indication that the infamous penal machinery of the State will be tampered with.

THE BRIGGS HERESY.

Of all that has been said and written of the Briggs heresy, no one has as yet touched the vital point at issue. It is not that Dr. Briggs is condemned for heresy, it is the startling fact that almost half the Church are with him. Had he lived in the beginning of Presbyterianism, had he been preaching under Calvin he would, instead of finding, as he says, "great principles at stake," himself there, and his orthodox brethren piously piling green faggots around him. Now he carries the most thoughtful and genuinely pious members of his denomination with him, and the outlook is clear that separation of the progressive from the conservative elements is inevitable. The scholars of the Church can not stultify themselves by advocating dogmas which common sense affirms to be baseless falsehood in the face of God and man, and cruel slanders the assertion of which is blasphemous.

The great occasion is thrown wide open before Dr. Briggs, and if he seizes it he will lead his Church many a days' journey on the way to freedom of thought and right of reason, which is the basis of Protestantism. Will he do this, or will expectant humanity wait another who has a soul more heroic? He nor no other can carry the Church to the heights of free thought where Spiritualists stand. This is not to be looked for, but working along the line of evolution there will be a sense of unfoldment which in the end will gain the

We Presume So.

The Presbyterian Church will be found at its old place, moving along in its even tenor. Christianity is too old, too good, and too beneficial to the world to be disturbed by agnosticism.—Dayton (O.) Herald.

Yes, we have noted it for a number of years. There are other things that are old, good, and beneficial; frog ponds, for instance. We were near one the other day in the vicinity of the old boyhood home. It was the same pond where thirty years ago we used to interview the frogs with a sharp stick. Their posterity croaked just the same, their eyes perched in precisely the same spot on their heads, and their world doubtless contained for them all the luxuries, all the hopes and fears, and all the enchanting soliloquies that contributed to the even tenor of their ancestors' lives. There were, indeed, hard by, some lordly buildings, amongst them a noble school-house, many beautiful residences that have sprung up since we roamed the heather there; electric cars were whizzing by and on a corner a man was manipulating a photograph for the delight of a crowd. The frogs did not appear the priests must make the most of it. The great Bishop to take any interest in it. They croaked away in their even McDonnell alone was worthy to have charge of it. At the tenor. Their world to them was too old, too good, and too High Mass Rev. and Fathers McGuire, Donnelly, McCoy, and beneficial to be disturbed by the new fangled notions of the frog-stickers. Yes, we presume "the Presbyterian Church voice of the president was heard addressing the multitude in will be found at its old place,"

The Grinding of the Mill.

A case has recently occurred illustrative of the screw policy of monopolies and their power of thwarting the ends of justice. A man was injured on the Reading Railway system and sued the corporation in a State Supreme Court for \$5000 damages. The attorneys of the Reading Railway petitioned to have the case transferred to the United States Circuit Court, which was granted.

The outcome of it will be that the man can will the case to his heirs. Certainly it will never be reached during his lifetime; it being well known that cases in these courts remain in status quo for years before the court gets to them. Is not this a dangerous precedent to establish in cases of this kind? And who but a rich and soulless monopoly which cares no more for human life than Sepoy pirates could have such favors granted to them? Is it not about time for one or the other of the great dominant parties to rise up and "point with pride" tot he infamous jugglery of our law courts and the plutocrats who control them? It was. Wendell Phillips who said that injustice in the statute book is gunpowder under the capitol. Current events indicate that that epigram was uttered as

A LABEL in the form of a postage stamp is making the rounds with these words printed on it: "Direct taxation will save almost the whole cost of collecting the national revenues, an expense now amounting to millions of dollars yearly.' On the border is printed: "The single tax is not a tax on land, but on land values without improvements."

ANOTHER HERETIC.

The world's scholarship is the court of final resort to which the Bible must be brought, and its divinity or nonunless some old croaker insists upon making an exception Street, New York City, who calls the elders and ministers of the assembly that tried 1)r. Briggs a lot of ignoramuses who had the assurance to condemn a man of whom they ought to have humbly sought instruction. Reports say his congregation was startled by this bold blast of infidelity and agnosticism, and no wonder. Their education has made them believe the Bible to be the absolute word of God; inerrable and flawless. Their pastor now tells them it is true, that it is inerrable only so far as it agrees with science, with what we know, and with the world's scholarship,

Now, if Mr. Smith will leave the Presbyterian pulpit and go to work for humanity and the religion of humanity, and subscribe for the LIGHT OF TRUTH he may be able to convince the liberal classes of his sincerity.

ALBERT A. POPE is after the errors in our school text-

books, and so earnest is he in the matter that prizes are offered for the greatest number of errors, and which mag nanimously enough, are to be determined to be errors by the authors or publishers of the books in which they occur, or by a board of examiners appointed by the Educational Department, Pope Manufacturing Company. Mr. Pope sent out recently a pamphlet on this important subject, but limiting the search to school teachers. The present plan is to invite Republicans another. Between the two Warden Chamberlain all others who desire to join in the hunt. Mr. Pope well says: "There has been a vast amount of harm done in the world by persons unthinkingly accepting as true anything that may have the approval of those who are supposed to be almost inbeen fought clearly and decidedly, and his unfitness for the fallible." Mr. Pope is close upon the great truth that the office of warden abundantly proven, and his general character wisdom of the world is only educated ignorance. Our school for ferocity and cruelty well ventilated, but politics must in- text-books are no exception, and when the search instituted tervene and bifurcate legal and popular judgment and make a by Mr. Pope is completed there will be found sufficient warrant in practically re-writing them. The Pope Manufacwho is a swindler by occupation and a blackguard by nature turing Company will award one of its best pneumatic tired 1893, the errors to be found in some text book in the English language used in university, college, academy, or school, but tures or lessons, not merely a typographical mistake or an error text books of the country.

> IT is evident that the Lord doesn't take care of his own and that the encroachments of the other fellow, not in the shape of a snake, but in the form of a microbe, are endangering the sanctity and immaculateness of the modern Eden, at least that portion of it bounded by the purlieu of Fostoria, O. In order to avert the calamity and still enjoy the fruit one of the Churches, according to the Indianapolis News, has purchased four hundred little wine-glasses in order that each cherub may drink the communion wine from a glass that no other cherub has used, thereby avoiding microbes.

A BILL is before the New York Legislature to exempt from taxation the property of the Y. M. C. A.'s in the various cities of that State, but its chance of becoming a law is small. This should be followed up by a bill taxing all other real estate of like nature passing under the guise of Church property.

THE mayor of Long Island City, N. Y., refused an additional \$500 to his salary made by the legislature of that State. Either this gentleman is not of the present school of politicians, or the raise occasioned suspicions not complimentary to solicitors in his behalf.

THE opening of the Columbian Exposition on Sundays thus far shows that Christianity has been routed in the courts as well as in the Churches. If God is on the side of the greatest brag, the loudest prayers, and the meanest sanc timony why don't he lend a hand?

A SUNDAY-SCHOOL superintendent of Butler, Ohio, has been arrested for dealing in demoralizing literature. Probably too much Bible-reading demoralized him.

THE Methodists thought they would boycott the World's Fair because it is to be kept open on Sundays, and then they thought they wouldn't. A clear case of much wind and little

As THE slave holder made the Abolitionist, so the Plutocrat makes the Populist.

Grand Rapids, Mich.

I would be pleased to reach the many readers of your valuable paper in behalf of the Spiritualists of Rockford, Mich. I would like to state some facts which they would not like to state for themselves.

It was my happy fortune to attend their June quarterly meeting. I went there a stranger, but at the close of the meeting, I found I had made a goodly addition to my list of friends and acquaintances, I found them a hospitable and

Hospitality and sociability have become important factors in their philosophy, which tuey have woven into their lives practically. Allow me to suggest it as an object lesson to the niends of our cause everywhere. I should call it a part of their religion, but they do not profess much under that head. But call it by whatever name you please, we can speak the truth, they are a practically and progressive people. Their meeting reminded me of one called pentecost in a period of time far remote from this. As the hour of noon came, the know Unitarians to be. no uncertain lauguage. Said he,"Let no man, woman, or child go away from here hungry" He could not promise us fishes, but bread he had in abundance.

I was kindly entertained by the venerable spiritual veteran and medium, Dr. Hicks. His estimable wife, and amiable daughter, aiding largely

in making me feel welcome to their gental home. Daring each session Mrs. Stranger, of Muskegan, gave tests from the rostrum, the subject sitting in a chair, the me-

dium standing in the atmosphere of the sitter, but never touching them. Many of her character readings were acknowledged as correct, a few as failure. The thought occurred to me that perhaps all were as near perfect as the conditions given. I am glad to acknowledge a reading for myself as cor rect in every particular, as far as I know.

Mrs. A. E. Sheets, of Grand Ledge, was the principal

speaker for the occasion, filling the place with marked credit to herself, and giving complete satisfaction to the intelligent audiences which packed their hall. The cloud of carriages outside told an impressive story. It is evident that the tarmers in the surrounding country are thoughful and progressive, awake to the spiritual issues of the times, living not in the dead past. It must have been encouraging to Mrs. Sheets, as she was filling her fourth engagement with these people during the past year and a half. I must mention that a new feature or gift has been added to her public work. Several times she was enabled to see, describe, give names of invisible friends which met recognition.

This was her first work since her protracted illness. She has lost nothing, but gained much in spiritual powers through the trying ordeal of physical prostration.

I trust that she is now prepared to engage in strong work in the spiritual field. The societies whose engagements she was compelled to cancel will have lost nothing when they are renewed and ful-

filled. I can assure them she is prepared to enter a broader field of usefulness than ever before. One by one our great workers are being transferred to the depleted ranks be filled?

But as I beheld our sister doing her work at Rockford, I myself, 'she is solving the problem; she has fallen e' where others stood, and whether she is called East into line" where others stood, and whether she is called East West. North, or South in our nation's broad domain the friends of Michigan can with confilent and trust say "God speed." Knowing full well that she is filling her life's mission, that the angels in her have found a co-worker, humanity a wise counselor and an uplifting friend.

GEO. E. GIBBS.

We have lately been favored with a visit from that estiwe sale facely occurred with a manufacture of California. She has presented her work to our notice and we all feel that it is a grand and noble one. Several meetings we all feel that it is grant and note one. Severa meetings have been held for her benefit; among them a reception at our home, where she discoursed her sweet music and told us of her great undertaking. Later on different ones received a word from spirit friends through the control of her daughter. I was much impressed with her remark that the founding of an institution embracing all the branches of our work is more important than the building of temples. Surely this is true if our temples are to be closed the greater part of the week, while there is no place for the wanders, young or old. I have been very enthusiastic in regard to building a temple here. A year ago last April the Progressive Spiritualists made an effort in that direction to the extent of calling a meeting and pledging over \$500 for that purpose. It was decided afterward, outside our own members, that we were not strong enough to carry forward the work. Hoping for the best we tried to acquiesce to that sentiment. The attempt was not a success fully, although the Grand Rapids Spiritual Association was organized with that as one of its main objects. Although they have not as yet made any special progress in that direction, they have been doing valiant work in the line of lectures, and being the younger and more vigorous, as well as the more wealthy society, besides other advantages, it looks as though they will hereafter, or for a time bear the burden of the work of carrying on the important mission of lectures from the spiritual and liberal rostrum. The temple will come, material and spiritual, when the fitting foundations have been laid. It seems that none of us here have been good and wise enough to lay them, yet Mrs. Hammett has given us powerful object lesson of patience, perseverance, and good-She speaks of the ness, that I hope will remain with us. kindness shown her by Cincinnati's loyal workers. May the the "light of truth" come to us all that we may work understandingly in this great vineyard. Effic S. Josselyn.

North Star Spiritualist Association.

from Wednesday, the 21st ult., at Prospect Park: At 10 30 am, a reception was tendered to Mrs. R. S. Lillie, which was largey attended and all of the speakers were on the platform and ill made some good remarks. Among these were Prof. J. Clegg Wright, Mrs. Sallie C. Scovell, Mrs. C. D. Pruden, and Mr. N. C. Westerfield. Each took part, followed by a few touching remarks by Mrs. R. S. Lillie, which was appreciated by all present.

June 221, at 7 30 p. m., Mrs. R. S. Lillie delivered a lecture to a large audience. At S p. m. Dr. J. M. Temple gave a test seance in the reception tent, which was a grand success.

Friday, June 23d, Prof. J. Clegg Wright delivered a lecture o a large audience. At 8 p. m. Mrs. S. C. Scovell gave a test seance in the reception tent. Thursday evening, June 22d, Prof. F. M. Donovan gave a

trumpet circle which was a grand success. All present were delignted with the results.

dresses which always please his hearers.

dress to a very large anuience, which was held spellhound un-

m. the ground was literally alive with people from the sur-rounding country as well as from the Twin Cities. At 10 30 a. m. Mrs. C. D. Pruden delivered an address that was well received by the large audience that greeted her. At 2 p. m. Mrs. R. S. Lillie delivered an address to a large audience, the auditorium being overcrowded and people standing outside under the shade of the trees surrounding the auditorium. All agree that Mrs. R. S. Lillie is a grand and good speaker, one who is inspired in the work. At 7 30 p. m Prof. J. Clegg Wright delivered another of his famous lectures, which was well received. The attendance all day was all that we could

Here I am home from Orion Camp, that place of delight and beauty. The meeting was a success in all ways dispite the cloudy weather of the first two days. But the sun put in an appearance Sunday, and there was a good attendance during the whole time. Thursday, Memorial Day, was unusually fine. The floral decorations were superb and under supervision of Mesdames Skinner, Edgerton, and Watkins. Mrs. Nellie Baude, of Detroit, surprised us with a visit, and assisted in conducting services on that day, much to the pleasure of all. As it was necessary for me to go home Friday, she kindly consented to remain over, and with Mr. Deway, of Fiint, take charge of the meeting until Saturday, when Mrs. Minuie Carpenter, of Detroit, lectured. I did not hear the lady, but heard of her in a very complimentary manner.

The last Sanday Dr. Spinney was to voice the good news in his grand soul stiring words. His name alone was stin-cient to draw a large crowd, and he is said to have been at his best, bringing his hearers close to the "gate beautiful." The noted slate-writer, W. Mansfield, was with us during and made a host of converts, rarely failing to satis skeptics, who came doubting and went away fully convinced of the nearness of their dear ones, who had passed to the beyond. As a stranger there my warmest thanks are due to the board of officers, and to Mrs. Edgerton, who cared for me so pleasantly in her genial home, and to Mr. and Mrs. Skinner who did so much to make it agreeable for all. May the angel world keep them in its tenderest care is the sincere ANNA L. ROBINSON. wish of

Dayton, O.

Our society, the Spiritualists' Library Association, meet in Central Block every Sanday evening, will continue their meetings through the Summer. For several weeks past we have been giving a series of free lectures. Two were by Judge Thompson, one was "The Cui Bono of Spiritualism." Dr. D. C. Martin has spoken for the society, so has Dr. D. M. Murray, his last was on "The Affinity of Spirit." Prof. Wm. Watkins, one of our finest scholars and a Theosophist, gave us an excellent address. Rev. J. W. Weeks, Unitarian of this city, also has spoken for us. He is a radical Unitarian and a member of our Secular Union. His views are in sympathy with the Spiritualist philosophy and about the same as we

The society has also been favored with talks from Thos. Peacock, R. N. Hamilton, and others. Each evening the writer has preluded the lecture with some selected poem.

vember and expect him to be a drawing card. He will hold his meetings in Knights of Honor Hall.

Mrs. Thomas gave an excellent lecture, given her clairandiently by Prof. Hare (written down and read to the andience) on "Telepathy" to the First Society Sunday evening, June 25th. She previously had some experiences in thoughttransference which were so remarkable, that she ought to

powering, yet our friends turn up at the evening services held every Sunday evening. Last Sunday Mr. G. W. Walrond delivered an address on the historical facts and doubts connected with the last moments of Jesus on the cross. Hamadies," the leading control, gathered up sufficient fragments of apostolic and traditional record to show that a man named Jesus, believed by many spirits of the first century to be the son of one Baronius, was crucified by the Jews for preaching doctrines not in keeping with the Jewish religion. Apollonius of Tyana had been supposed by many to be the esus of Testamentary record, and even some spirits thought that Jesus and Apollonius were one and the same person.

ect, there was, the guide said, ample written record to show that Apollonius, though living at the same time as lesus. was quite a distinct personage and an equally important one as a man of wonderful powers as a preacher, healer, medium, prophet, and seer. Indeed, it was the fact of his wonderful gifts (spiritual) that caused many in the emilier centuries to believe him to be the Jesus of the New Testament. W G. Walrond lectures at Lake Brady on the 13th, 10th, and 10th of

Persons wishing a c ean comfortable home can find good higher life, and it is an oft recurring question: How shall the rooms and board at reasonable raise at at Campbell Pa & Che

wi sir sp

We have engaged Oscar A. Edgerly for the month of No-

Hamilton, Can.

Apart, however, from the spirits' knowledge on the sub

Nev

us and weathe ble int our pr in Am truth. to say

field After

The following is the program that has been carried out

On Friday J Clegg Wright delivered another of his ad-On Saturday, June 24th, Mrs. R S. Lillie delivered an adtil the end. Sunday, June 25th, was a most beautiful day, and by 10 a.

ask, and the success of our camp is now assured.

Miss Abby A. Judson arrived June 27th.

Though the weather has become excessively hot and over

N. C. WESTERFIELD, Pres't and Sec'y. Port Huron, Mich.

give you the details of them.

News from Correspondents

June in this locality has been unusually cold, very little need of leaving for the seashore. July, however, is close upon us and the ever memorable "Fourth" will develop warmer weather. We notice that the camp-meetings are opening, and we are locking forward to the opening at Onset with considerable interest. There are so many Boston people who have cottages or tents that we feel very much at home there. It was our privilege last Sunday afternoon to attend the meetings in America Hall, where we found Eben Cobb full of enthusiasm and in earnest regarding the development of spiritual truth, the hall was well filled as an evidence that there are "a few more left of the same sort," as the razar-strap man used to say. The service opened with 'Shadow Land," very finely sung by Mrs. Mary F. Lovering and Mr. L. W. Bexter. Mis. Lovering was the leader of music in Brother Cobb's meetings when he first started them several years ago, and has sung at nearly all of the public meetings since returning to this old field of work and furnishing excellent music at every session. After the music, Mr. Cobb said in opening, that, whichever way we turn we are in the "shadow land," and the more we investigate the past the more are we in the shadows, but spiritualism has now come to shed light upon our pathway and dispel the shadows. Unlike the superstition of the past, based upon creedal dogmas, the faith of the Spiritualist is founded upon knowledge, and there is no "shadow land" to obscure the mind that has received the higher spiritual law. Whatever we prepare for ourselves here we shall enter into the fruition of more fully in the great hereafter, separation being the great law in the continued life beyond.

Miss Affie Peabody gave several fine tests, which were well

understood, and was followed by Mr. Walter Anderson and wife, who are young mediums of much promise, and excellent singers as well as very correct test mediums. Dr. S. H. Nelke spoke very earnestly regarding the "Death Punishment," denouncing it as morally wrong and citing several States and countries where it has been abolished without any increase of crime. Mrs. Nettie Holt Harding gave a very vivid description of her work at Rockland, Me, and the increasing interest among the members of the several Churches in that section to know "how can these things be?" as did Nicodemus of old. In the evening we had the pleasure of listening to Prof. J. W. Kenjon, of Oaset, at Park Square Hall, where Mrs. M. Adeline Wilkinson presides in her usual pleasant and affable manner. The professor spoke first in answer to this question, "If we possess an independent spiritual body, of what use is the physical body?" demonstrating that the spirit never makes itself known until it leaves the animal organism. There can be no physical organization unless there is a mentality behind it. The use of the physical body is to develop the spiritual, and we can not conceive of immortality without mental capacity. The second question, "Does the spiritual form exist before the physical?" was answered very much at length and that the spirit did not exist as a form but the elements composing it always existed. The lecture was deeply interesting and Prof. Kenyon closed with some of the best psychometric readings we have ever witnessed. These meetings closed with this service to be reopened at Hook and Ladder, Onset Bay, about the middle of July.

The People's Meetings, Mr. Frank W. Jones, conductor, closed their three months' services last Sunday with remarks by Mr. Jacob Edson, one of the old veterans in the spiritual ranks, Dr. Magoun, Dr. Waterhouse, Peter McKenzie, and others. Excellent music was furnished by Mrs. Judkins. "He Shall Give His Angels Charge Over Tnee," being finely rendered. Brother Jones tenders his thanks to all who Slater and others. have contributed to make these meetings a success.

In the same parlors Mrs. Edith R. Nickless held a very interesting seance Friday evening, June 234, which was well attended, and many very remarkable tests given. Mrs. Nickless is very clear in her descriptions, and gives positive proof of spirit-return. Being a stranger in Boston skeptics can not say; she knew that before, neither is it mind-reading, as she gave us several names of friends in early life, of whom we had not thought of for years. We are only too glad to recommend her to the inquisitive public who desire to know where of we speak.

We notice that the Catholic Church in Roxbury have had what they call a "miracle," where the members of the Church have been praying for the Healing of a crippled boy. They say that he was 'cured in answer to prayer." While I believe in prayer, yet I am inclined to think that the combined magnetism of those sincere people had more to do with it than all their "prayers." Jesus, of Nazareth, performed many cures by the laying on of nands, and he is reported to have said "Greater things than these shall ye do," etc. When the medical faculty learn to appreciate this magnetic power they will be more successful in the treatment of certain diseases. The very same power is in the world to day, and there are just as wonderful "healing mediums" as the man of Nazareth. F. ALEXIS HEATH.

Vickburg Camp-Meeting

admission to cents; meals at dining hall, 25 cents for any time efficient organization, with their standard floating in every less than a week; by the week, \$3 50.

PROGRAM. Friday, August 11, camp opens.

August 12, general settlement.

August 13 10 a.m. opening address by Hon. L. V. Moulton of Grand Rapids; 2 p. m. lecture by Mr. Moulton.

August 14, 10 a. m. Conference, 2 p. m. lecture to be filled. August 15, 10 a. m. conference; 2 p. m. lecture to be filled. August 16, 10 a. m. conference; 2 p. m. lecture—to be filled August 17, 10 a. m. conference; 2 p. m. woman's day. August 15, 10 a. m. conference; 2 p. m. lecture and psychometric readings by Mrs. Anna Orvis of Chicago.

August 19, 10 a. m. conference; 2 p. m. lecture and readings

by Mrs. Orvis.

Sunday, August 20, 10 a.m. lecture and readings by Mrs Orvis; 2 p. m. lecture and readings by Mrs. Orvis. August 21, 10 a. m. conference; 2 p. m. soldiers' day.

August 22, 10 a. m. conference; 2 p. m. lecture and readings by Mrs. Orvis. August 23, 10 a. m. conference; 2 p.m. lecture and readings

by Mrs. Orvis. August 24, 10 a. m. conference; 2 p. m. lecture and tests

by Mrs. Helen Stuart Richings of Philadelphia, Penn. August 25, 10 a. m. conference; 2 p. m. lecture and tests by Mrs. Richings. August 26, 10 s. fn. conference; 2 p. m. lecture and tests by

Mrs. Richings. Sunday August 27, 10 a m. lecture and tests by Mrs. Rich-

ings; 2 p. m lecture and tests by Mrs. Richings. Among the mediums are Mrs. Helen Stuart Richings, Mrs. Anna Orvis, Hon. L. V Moulton, Mr. James Rilley, Mrs. John Lindsey, Mrs. E. J. Wiech, clairvoyant, Mrs. Hansen, rapping and writing medium, an independent slate writer, and others are expected. There will be a bezaar, where many novelties and useful articles will be sold to defray the expenses of the meeting. Contributions of saleable articles gladly

Good music will be furnished throughout the meeting. A camp dance will be held each Friday evening from 8

Middlefield. O.

Co., Mich.

The O. U. Society of Geauga County met at the residence of E. G Obl on June 25th, as per adjournment with a number present from adjoining towns who had not met with us for some time. Among them was our old and much esteemed friend, E. F. Curtis, of Farmington, O. He gave a short talk, which was enjoyed by all present. Also a few remarks by Mr. Belding, which were good and full of truth.

The afternoon was occupied with our lyceum lesson and

The afternoon was occupied with our lyceum lesson and listening to our spirit friends through the mediumship of Mrs. E. G. Ohl. She gave an invocation and subort lecture, after which she gave several messages for different ones present, the last one being an improvised poem, which was grand, and was recognized by the parents to whom it was given.

Next meeting, July 9th, will be held at the residence of of Smith Goold, in Claridon. Every body welcome.

MRS J. E. REED, Sec'y pro tem.

Lake Pleasant Camp- Teeting.

The twentieth senual convocation of the New England Spiritualists Camp Meeting Association will be held on their grounds at Lake Pleasant, Franklin County, Mass., from July

South to August 17th, 1843
Every phase of mediumship will be represented on the grounds. Instrumental and vocal music will be first class, and concerts and entertainments will constitute an important feature in the program for the season. Board and lodgings chesp, and railroad and steamboat accommodations provided for at reduced rates.

A grand illumination of the ground will take place on the evening of August 12th. Musical festival on August 11th and 12th. A grand display of fire-works August 20th. Following is the daily program which also indicates the

talent engaged;

Sunday, July 30th, at 10, 30 a.m. Opening address by the president, Hon. A. H. Daily, followed by tests and spirit descriptions by Mr. John Stater of San Francisco, California. At 2 p. m. address by Mrs. Sarah A. Byrnes of Boston, Mass., followed by tests by Mr. John Slater.

July 31. Conferences, tollowed by tests and spirit descriptious by Mr. S'ater.

August I, Conference. Tests by Mr. John Slater and others. Lecture by Mrs. Sarah A. Byrnes, sollowed by tests by Mr. John Slater. of August 2, Conferences. Tests by Mr. John Slater and

August 3, Conferences and tests by Mr. John Slater and others, Lecture by Mrs. Sarah A Byrnes. Tests by Mr.

Slater. August 4. Conference. Tests by Mr. Slater and others. Lecture by Mr. R. S. Lillie. Tests by Mr. Slater.

August 5 Conference. Tests by Mr. Slater. A lecture by
Mrs. Lillie. Tests by Mr. Slater.

Sunday, August 6, Two lectures by Mrs. R. S. Lillie and tests by John Slater.

August 7, Conference. Tests by Mr. Slater and others.
August 8, Conference and tests by Mr. Slater and others.
Lecture by Mr. Giles B. Stebbins. Tests by Mr. Slater.

August 9 Two lectures by Mr. Stebbins. Tests by Mr. Slater and others. August 10. Conference and tests by Mr. Slater and others.

ecture by Mr. Giles B. Stebbins. Tests by Mr. Slater. August 11, Conference. Tests by Mr. Slater and others. ecture by Mr. Willard J. Hull of Buffalo, N. Y.

August 12, Two Conferences and tests by Mr. Slater and others. Sunday, August 13, Two lectures Mr. Willard J. Hull, and ests by John Slater.

August 14, Two Conferences and tests by Mr. Slater and Aug 14 to 27. others.

August 15. Conference and tests by Mr. Slater. Lecture by Mr. Willard J Hull.

August 17. Conference. Tests by Mr. Slater and others. Lecture by Hon. A. B. French of Clyde, Ohio. Tests by Mr. Slater.

Hon. A. B. French. Tests by Mr. Slater.
August 19, Two Conferences. Tests by Mr. Slater and

Tests by Mr. Slater.

August 21, Conference. Tests by Mr. Slater and others.
August 22, Conference. Tests by Mr. Slater and others.
Lecture by Mrs. Tillie Reynolds of Troy, N. Y. Tests by Mr.

August 23, Conference. Tests by Mr. Slater and others. ecture and tests by Mr. J. Frank Baxter. August 24, Two Conferences. Tests by Mr. Slater and

August 25 Conference. Tests by Mr. Slater and others. August 26, Two conferences. Tests by Mr. Slater and

Sunday, August 27, Lecture by Mr. J. Frank Bexter. Tests by Mr. Slater. Lecture and tests by Mr. J. Frank Baxter. For further information, or circulars, address

J. MILTON YOUNG. Lake Pleasant, Mass.

Lily Dale, N. Y.

I was pleased to see Mrs. Jennie B. Hagan Jackson's article in a recent issue of LIGHT OF TRUTH, concerning the proposed organization of Spiritualists, which was attempted last eason here, and a working committee formed, of which Mrs. Jackson is chairman, and I nope our many Spiritualist friends will respond to Mrs. Jackson's appeal. Our Washington, D. C, friends also see the need of organization, and through your columns are appealing to Spiritualists throughout the United States to concentrate their talents and efforts towards a National Organization. The necessity of such an organiza-Vickburg Camp-Meeting

The tenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 11, Ending August 27, 1893. The camp ground is a beautiful oak grove situated one-nuif mile from Vicksburg. Carriages running be put up this season to meet the increasing demands of the camp. Tents, \$2,50 per week or \$3,50 for season; smaller tents, \$2,50 per week or \$3,50 for season; for over Sunday, \$1.50—all with floors. Bring your own pillows and blankers, whether you hire tents or bring them. Furnished rooms \$3,50 for season. No ground rent will be charged and tents put up free of charge. Season tickets, \$1; daily admission 10 cents; meals at dining hall, 25 cents for any time

tion is apparent to many in our ranks to-day, and in convertion to many in our ranks to-day, and in convertion to many in our ranks to-day, and in convertion to many in our ranks to-day, and in convertion to the train en route for Cassadaga with Prof.

Is the title of the new 768 page book prepared by J. Alexander Koones, L. L. B., members of the New York B ir.

It can be welves with a great dual announce the part of many in our ranks, to come forward and announce the part of many in our ranks, to come forward and announce the part of many in our ranks, to come forward and announce the part of many in our ranks, to come forward and announce the part of many in our ranks, to come forward and announce the part of many in our ranks, to come forward and announce the part of many in our ranks to day, and in convertion to the train en route for Cassadaga with Prof.

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It can be yet when to the west of the New York B ir.

It can be yet and how to maintain them. When to begin a shadow to shun one. It contains the part of many in our ranks to days and evening in avery breat of the New York B ir.

It can be yet and the part of the New York B ir.

It can be will be characted in the train or one of the standard in t tion is apparent to many in our ranks to day, and in convertown and hamlet throughout the country; in face of ridicule and persecution. Now can not we take a lesson from them and organize for effective work. Many of our best speakers have engagements but part of their time, as many of cur weak struggling societies, are unable to employ them and guarantee renumerative compensation. Now with a chartered organization run on business principles, every lecture and medium could be kept fully employed, our weak societies strenghtened and built up, and new societies formed and kept up in every town throughout this broad land. We see the increasing opposition to Spiritualism manifested by the churches, in the repeated attempts at legislation against our cause, and we must organize to defend ourselves as well as to educate the people and let them know what our beautiful philosophy is. Now our people are gathering to the various spiritual camps, where they can meet and exchange ideas upon this subject, which I hope they will do, and also express their opinions through the different spiritual papers. If a thing is worth doing at all, it is worth doing well; and if Spiritualism is a truth, as we know it to be, then t is our duty to use our very best endeavors to present it to the world. United we stand, divided we fall. Our mediums, now being unorganized and unprotected, are arrested and driven out of town, under fear of prosecution and imprison-ment, as has been done in our town of Williamsport, Pa., twice in the past two years to clairvoyant mediums, who have not been charged with fraud, but simply for practicing clairvoyance in this priest ridden state of Pennslyvania. Shall we go for ward or backward. Moses asked the Israelites, who is on the Lord's side. I ask now, who is on the side of Progress; dont expect the angel world to do all the work; the Lord helps them that helps themselves, we have often been told, and it is doubtless true. Do you believe it? If so what? THOS. G. RUFFHEAD

Waverly, N. Y.

March 5th, Sunday morning at one o'clock, Minnie, only daughter of D. L. F. and Lucy Snyder, passed to a higher life, aged twenty-one years, loved and esteemed by all who knew her. The cause of her transition was consumption. The Evenings devoted to entertainments, socials, seauces, and funeral was held at the house of her parents on Wednesday test-meetings.

Mediums and speakers will be welcome to our camp and opportunity given them for public and private work. For information write to Jeannette Fraser, Vicksburg, Kalamszoo the last words of the deceased, "Mother, it is all right, be of good cheer." Wednesday was the twenty-fourth anniversary of Mr. and Mrs. Sayder's marriage, but it may truthfully be said that it was the saddest anniversary that they ever experienced. The bereaved parents, two brothers, and aged grandmother, have the sincere sympathy of a wide circle of

Mr. and Mrs. Snyder have been avowed Spiritualists for years. Mrs. Snyder is a medium and it is blessed to know that the gate is ejer in her own life, and with hope to others. How beautiful is the angel ministry.

They called her from the better land And one bright spirit led the way, She saw the angel's beckening hand And felt she could no longer stay.

Pass on, sweet spirit, to increase In every bright celestial grace 'Till in the hand of love and place We meet thee, dear one, face to face.

MARY C. LYMAN.

Fourteenth Annual Summer

Assembly of the

Cassadaga Lake

FREE ASSOCIATION,

Cassadaga Lake, Lily Dale, Chautau-qua Co., N. Y.

PROGRAM.

Friday, July 21, Jennie Hegan Jackson, Saturday July 22, W. J. Colville, Sanday, July 23, Jennie Hagan Jackson, W. J. Colville, Monday, July 24, Conference, Tuesday, July 25, W. C. Warner, Wednesday, July 20, Jennie Hagan Jackson,

Wednesday, July 20 Jennie Hagan Jackson, Thursday, July 27, Lyman C. Howe, Friday, July 28, Mrs. H. S. Lake, Satutday, July 28, W. C. Warner, Sanday, July 39, Lyman C. Howe, Mrs. H. S. Lake,

Sanday, July 30, Lyman C. Howe, Mrs. H. S. Lake.
Monday, July 31, Conference.
Tuesday, Aug. 1, Lyman C. Howe.
Wednesday, Aug. 2, Special Labor Day, O. P.
Kellogg, Sundance, Wy, Hon. M. A. Furan,
of Cleveland.
Thursday, Aug. 3, Mrs. H. S. Lake.
Friday, Aug. 4, willard J. Hull.
Saturday, Aug. 5, W. W. Hicks.
Sunday, Aug. 6, Willard J. Hull, Mrs. C. L. V.
Richmond.
Monday, Aug. 7, Conference.
Tuesday, Aug. 7, Willard J. Hull.
Wednesday, Aug. 9, Grand Army Day, A. B.
French.

Thursday, Aug. 10, Hudson Tuttle and Mrs. Tuttle.
Friday, Aug. 11, Mrs. C. L. V. Richmond.
Saturday, Aug. 12, A. B. French.
Subday, Aug. 13, A. B. French, Mrs. C. L. V.
Richmond.
Monday, Aug. 14 Conference,
Tues 187, Aug. 15 Hudson Tuttle and Mrs. Tuttle.

Weduesday, Aug. 16 Woman's Day, Rev. Anna

Snaw, Mary Scymore Howell,
Thursday, Aug. 17, O. P. Kellogg,
Friday, Aug. 18, Mrs. Lillie,
Saturday, Aug. 19, Grorge P. Colby,
Sunday, Aug. 20, Hou. A. B. Richmond, Mrs.
Lillie.

Lillie.

Monday, Aug. 21. Conference.
Tuesday, Aug. 22, Mrs. Lillie.
Wednesday, Aug. 23, Temperance Day.
Thursday, Aug. 24. George P. Colby.
Friday, Aug. 25. W. J. Colville.
Saturday, Aug. 26. Hom. A. B. Richmond.
Sunday, Aug. 27. W. J. Colville, Mrs. Lillie.
E. Igar W. Emerson, has been engaged from

HOW TO GET TO CASSADAGA.

August 15. Conference and tests by Mr. Slater. Lecture by Mr. Slater and others.

August 17. Conference. Tests by Mr. Slater and others.

August 18. Conference. Tests by Mr. Slater and others.

August 18. Conference. Tests by Mr. Slater. Lecture by Hon. A. B. French of Clyde, Ohio. Tests by Mr. Slater.

August 19. Two Conferences. Tests by Mr. Slater. Lecture by Hon. A. B. French. Tests by Mr. Slater.

August 19. Two Conferences. Tests by Mr. Slater and others.

Sunday, August 20, Two lectures by Hon. A. B. French. Tests by Mr. Slater and others.

August 21, Conference. Tests by Mr. Slater and others.

August 22, Conference. Tests by Mr. Slater and others.

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August 26, Conference. Tests by Mr. Slater and others.

August 27, Conference. Tests by Mr. Slater and others.

August 29, Two lectures by Mr. Slater and others.

August 20, Two lectures by Mr. Slater and others.

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August 20, Two lectures by Mr. Slater and others.

Augus

THIRD ANNUAL CAMP-MEETING

Indiana Ass'n

of Spiritualists

CHESTERFIELD. IND.. Commencing July 20th,

Continuing till August 14th,

The speakers engaged are Willard J. Hull, Mrs. Colby Luther, J. Clegg Wright, Mrs. Ada Sheehan, and others. Two lectures each day Mediums for all phases in attendance. Good Mediums for all phases in attendance. Good hotel, natural gas, and sparkling spring water on the grounds; also fine cottages. Spiritualists of Ohio, Illinois, and Michigan come and join us to make this the Cassadaga of the West.

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Nervous Prostration and Dyspep-

CINCINNATI, June 2, 1893.

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Gentlemen – The Electropoise which I bought last actober has greatly relieved me of nervous prostration and dyspepsia, and works fully up to your representations of it to me. Respectfu ly yours, WALTER MAXWELL.

Manager Palace Hotel, Cincinnati, O. Nervousness and Insomnia.

Nervousness and Insomnia.

OFFICE CINCINNATI OVSTER AND FISH CO)

115 W. SIXTH ST , (INCINNATI, June 3, 1893 i
Central Electropoise Co.

Gentlemen-In answer to yours of May 31st, would say the benefits derived from the use of the Electropoise pure 18 september has far exceeded my expectations. The results have been wonderful and I shall be glad to talk personally with anyone who may be suffering. Many of my friends, of which you are probably aware, have been greatly benefited. I would not part with mine for any amount were it impossible to secure another.

Yours respectfully.

Yours respectfully.
STEPHEN CHASE, Mgr.

Descriptive circular with testimonials free Por information in regard to this wonderfu-instrument, address

C. C. STOWELL, Room 6, S. E. Cor. Race and Longworth Sts., CINCINNATI, O.

OF GUARANTEED by a lead-from the front of the par. Suitable

NEW ENGLAND CONSERVATORY NEW MUSIC

Dr. Eben Tourse. OF MUSIC. CAN FARITEN, Dr. Eben Tourse. OF MUSIC. Director.
The Leading Conservatory of America.

College of Fine Forces.

[Formerly N Y. College of Magnetics.] An Institute of Refined Therapeutics, including the Sun Cure. Vital Magnetism Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four contineats have taken the college course. The college is chartered and confers the degree of D. M., Dictor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at their own homes. Moved to No. 5. Pulaski. Street. East. Orange, New Jersey. a delightful suburbancity of New York. Address.

E. D. BABBITT, M. D., Dean.

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Clairvoyant Physician

OF MARVELOUS POWER.

HAS BEEN IN ACTIVE PRACTICE OVER THIRTY YEARS.

AS A SPIRITUAL HEALER HE HAS NO EQUAL.

His vegetable me'icine receives a magnetic power higher than human or earthly agency and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his Band of Invisibles, such as RHEUMATISM, NEURALGIA, PARALYS S. DYS PEPSIA, BRONCHIJIS, DIJEASES OF THE LIVER HEART, AND KIDNEYS, EVERY PHASE OF FE-MALE COMPLAINTS, CANCERS, TUMORS, AND DROPSY: in fact every disease that flesh is heir to, they have successfully treated.

Sufferers, you who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under directle n of his Spirit Band of Doctors for each case, enough to last first month, for \$2.00. In many cases this it sufficient, but if a persect cure is not effected, \$1.15 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free The best of reference given, if required.

BT Please give this to some sick person. I

may be the means of saving their life. Make all money orders payable at San

BE Please state what paper you saw this ad-

AVOID SAFE AND SURE CURE
FOR PILES, FISTULA. ITCHING,
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I LOCATE MINERAL and HID DEN TREASURES. For further particulars address with stamp to DR. DANIEL WINEGARDEN, Call Box 303, Grand Rapids, Mich.

Smoke Stacks Steeples By WILLARD J. HULL

This is one of Mr. Hull's masterpieces and hould be read and circulated far and wide. Price to cents, postage free, For sale at this office.

The Reason Why Spiritual experiences of Mrs. Julia Craits Smith, M. D. rrice weents. Dr. Smith is not only a physician but a natu-ral magnetic healer, and with this combined knowledge gives an interesting book to the public. For sale at this office,

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song and chorus, 40c, by F. A. Conly.

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Shadowland," song and chorus, 40c, by

I'm Satisfied," sc, by Carrie E. S. Twing 'Cousin Benje's Song," 35c, by R. Shep-'The Old Kitchen Floor," 35c, by J. F.

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A WONDERFUL OFFER by a powerful clairvoyant and magnetic healer. Send 3 cent stamps, lock of hair, age, sex, and one leading symptom and I will send you a full

G. A. R. NOTICE!

We take this; opportunity of informing our subscribers that the new Commissioner of Pensions has been appointed. He is an old sotdier, and we believe that soldiers and their heirs will receive justice at his hands. We do not anticipate that there will be any radical changes in the administration of pension affairs under the new regime.

We would advise, however, that U. S. soldiers, sailors, and their heirs, take steps to make application at once, if they have not already done so, in order; to secure the benefit of the early filing of their claims in case there should be any future pension legislation. Such legislation is seldom retro-active. Therefore it is of great importance that applications be filed in the Department at the earliest possible

If U. S. SOLDIERS, SAILORS, OF THEIR WIDOWS, CHILDREN, or PARENTS desire information in regard to pension matters, they should write to THE PRESS CLAIMS COMPANY, AT WASHING ron, D. C., and they will prepare and send the necessary application, if they find them entitled under the numerous laws'enacted for their

Address PRESS.CLAIMS CO., IOHN WEDDERBURN. Managing Attorney,

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MATIC WRITERS. This consists of a square with the alphabet circled in the center, the days and months on a perpendicular to the left: fractions and figures to the right; "yes" and "no" at the head; and the words "right," "wrong," and "goodbye" at the foot. A moving transparent is manipulated to do the talking.

Price 50 cents. For sale at this office.

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Gebæudeder Wahrheit

The first German Book on Spiritualism pub-Price \$1,00.

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touching and elevating, both in sentiment and
style.
Price 50 cents 'paper cover')
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A Sex Revolution,

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Every Physician and every Invalid should have it. Fully Taught at the American Health College, Cin'tl, O. "I find Vitapathy far superior to Allopathy."

-C. A. Strasburo, M. D., V. D., Sulphur Grove, O.,

"The value of Prof. Campbell's discoveries is beyond estimation."—Prof. E. A. P. Davidson, Lake Charles, La.

VITA - PATHY. The Best.

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"The Grand System of Vitapathy is the World's blessing, it cures disease and saves its when all class falls."—T. J. Dundar, M. D., V. D., Ironton, O.

"Bless Vitapathy, it restored me to health after years of suffering."—Mrs. Suffernas, Ironton, O.

"I was a suffering cripple, M. D.'s failed, Dr. Campbell cured me in one treatment."—Celim Dunham, Glen Aubrey, N. Y.

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"The Vitapathic treatment saved my wife from the grave."—John Sant, Clifton, Idalio.

"I saw Dr. Campbell cure paralysis in one treatment, after years of helplessness."—Peter Huber, 34 Gest street, Cincinnati.

"Dr. Campbell cured me when I was dying with cholera; also my mother when she was at death's door with cancer 34 years ago, and she still lives."—Milton Longeneers, 533 Freeman Ave.

He has cured thousands of such cases, and still lives to cure more at his

COLLEGE SANITARIUM,

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warded Gold Medal and Honorary Diploma

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duration. Favorable effects produced in all cases of sickness, especially Nervous Ailments, Fever, Rheumatism.

The Best Remedy for Sleeplessness. Invigorator for the Healthy. Promotor of the Growth of Plants.

Illustrated Catalogue free. Annaesa, Ether Ray Apparatus Co. CLEVELAND, O.

MANUFARMONIA -

Washington, D. C.

- SHE WHO IS TO COME.
- A woman—as so far as she beholded:

 Ber one believed a lace

 a mather—with a great hours that embideth.
 The children of the kan.

 a body free and strong, with that high beauty.
 That comes of perfect use, is by till thereof.

 and mind a larve kensors ruleth usest Duty.

 And justice reigns with Love.

 antiformed covers south broves, wine, and brade

-Charlotte Perkins Strtson.

- A self-poissed, rayed soul, house, wine, and tender, No integer billed and dumb
- A Human Bring of yet anknown splendor Is she who is to come i

We condisilly invite contributions establishe for this department, and sense you they will receive prompt attention. Do not want till you have something grout to say, whatever is of daily interest and moment to sow, will be to the members of our Club. Consider yourself one, expected to do your part is entertaining the others. Please write on and sold of the paper, and address all matter for publication to Emma Lood Tassie, Berlin Heights, Ohio.

Written for the Lines or TRUTELL

Whom Do We Live For?

Whom do we live for, who guides our way Whom do we live for day after day For the ones who are near us, to make their lives sweet Or the eyes of our neighbors just over the street

We mustn't do this, we mustn't do that, We mustn't be seen in our last Summer's hat, For Mrs. De Young of the very -Has eyes like a a hawk, and lives over the street.

We mustn t go here, and we mustn't go there Ties I quite the right thing to be seen at the Fair. For friends not quite stylish we're spt there to greet. And shock our dear neighbor just over the street. The stove must come down on the first day of May.

Though it snows and it blows, and all nature looks gray, 'Tie house cleaning time and we must be quite neat Fir the eyes of our neighbor just over the street, If baby has croup, why, dear, who is to blame?

The work must be done, for indeed 'twere a shame To be dragging behind, and outdone so complete By our bright, stirring neighbor just over the street. If husband gets cross and goes shivering around, Or goes to his club thinking peace may be found;

I four poor body sches from the head to the feet,

And all for our neighbor just over the street.

What a joy to have pleased the eyes over the street So we live within walls and we call it a home. And we think we drink nectar while sipping the foam, Take worry for pleasure and bitter for sweet,

Come, throw off the shakles that hang like a pall; No longer be bound by the fetters that gall ! Let's live for our loved ones till home grows so sweet We forget we've a neighbor just over the street.

DOINGS AT THE WORLD'S FAIR.

The brain workers and those whose brain work is ex pended in the way of reform are not sluggish in using the great occasion at hand to speed the world onward and sunward. The lectures given at the Women's Building are someassertions concerning them show lack of brain capacity, if not dishonesty. The scarecrow that if woman thinks and acts freely respecting matters outside of her home home and spreading herself over unwarrantable territory is blown to tatters by the breezes of free thought, and we dewell might she say the same of men.

pant-wearing half of the world or of the law of development good which can be obtained in no other way. that men "have business" away, and children grow up and depart?

As this is inevitable it seems as if she ought to be allowed To the Editor of the LIGHT OF TRUTH.] having dudes and preachers and Congressmen pelting her chestnuts to everybody who has kept up with the age. But she has reached that grand state of self-comprehension, where, as a staid old lady said of herself when a flatterer overdid his work in complimenting her, "it don't change my 'pinion of myself at all! I know myself!" We women know ourselves. Moral and social reforms, care of neglected children, the higher education of girls, the art of cooking, vegetarianism, etc., are freely and ably discussed. Of this last named subject The Women's Tribune says:

"The vegetarians assembled on Thursday to discuss the advantage of a herbaceous diet. Professor Mayor, of Camsuffering would be practically abolished, the grosser passions of man would be largely removed and all would live on a was invited to the basement where a delighful meal of grains and fruits had been prepared to tempt the appetites of those who were not converted to the vegetarian theory. Miss Yates read the paper prepared by Mrs. Bruce, of England, which took the position that animal food was offensive from the first stage of slaughtering until it was cooked. The preparation of vegetable and cereal dishes were never offensive The latter produced physical, mental, and spiritual beauty not attained by the consumers of flesh as food."

We also read in its last interesting issue a picture of the appearance of the Infanta at the Fair :

"Nearly 200,000 people assembled at Jackson Park with the hope of catching a glimpse of the Princess Eulalie. The day was one of those perfect days in June, neither too hot nor too cold, but delightfully pleasant. The American and Spanish colors seemed to be everywhere. Flags of every nation waved from the different buildings, adding brilliancy to the scene The band was followed by a corps of cadets from West Point, whose reputation is samous as winners of many prize drills. The Chicago hussars came next and then the princess and her suite. Two Moorish outrunners honored the princess by running before the carriage as is the custom in their country. They were dressed in white knee trousers, jacket embroidered with gold, bright sashes, and white turbans, and carried in their hands long sticks as badges of their office. Their brilliant costumes and bare feet added much to the impressiveness of the scene. After the princess and her party left the gate such a vast crowd of people followed that it could be compared to nothing but an immense tidal wave, and from that time until after the display of fiveworks in the evening, there was a jam everywhere. Why should not Americans do homage to the representative of the land connected so closely with the inception of this nation."

Written for the LIGHT OF TRUTH.]

IS DECEPTION EVER RIGHT?

CLAIR TUTTLE. This world is a very elaborate affair, and human life and

its relations are the most mysterious of all its subtleties. To judge correctly on almost any subject one should take a broad outlook, and look at the matter on all sides; see the end from the beginning, and in his decisions keep constantly and a panic prevailed.

THE WOMEN'S CLUB. in mind that the highest object to be obtained is the greatest good.

We all can repeat flippantly the old proverb, "honesty is the best policy," but another wise saying is: "There is no rule without exceptions." And alarming as it may seem, common sense will put in a protest against blindly following even that usually reliable rule.

An instance very recently came under my observation where a physician was obliged to deceive his patient in regard to his true condition. The patient to whom he was called had a great fear of typhoid fever, and dreaded it worse than any other disease. He was attacked with it in its worst form, and such is the mystic effect of the mind on the body that it would have been almost sure death to have told him he was undergoing that kind of fever.

So the physician was really obliged to deceive him enough to make him believe he had not typhoid fever. The deception was necessarily a part of the medical treatment. Let us weigh this deception : there was no chance of it doing any harm to any one, and there was a possibility of its effecting great good, and if the deception had not been practiced the career of a brave life would have ended in death. As it was, a stricken father was restored to his child and wife, and a good citizen was given back to the communi'y.

Deception is often necessary in cases of great disappointments. It often occurs that the vital forces are entirely paralyzed or overthrown by some great shock to the nerves, and were it not for the tonic which hope may contribute, even though it be administered through deception, life would

The whole, bitter truth is sometimes too over powering to be borne. Time is necessary for one to adjust oneself to calamitous circumstances. A touching story of the utility of deception has been translated from the German of Moritz Hartman. A young Magyar count, of only twenty years, had engaged in an uprising to free himself and his country, but this venture was unsuccessful, and the cause was lost. He was condemned to die in the flames on the funeral pile. As he lay in his prison cell, on his bed of straw, his mother went to visit him for the last time, as he was to be executed on the morrow. She found her son trembling with fear and unable to meet his fate bravely as a soldier should. The mother found it impossible to raise his courage, so she thought it better to deceive him than to have him bear the disgrace of dying like a coward. She said to him, "Tremble not, my son, I will kneel me down at the Kaiser's throne, and

"Though his heart was turned to stone indeed, He must relent at a mother's need. At last when the gloomy train goes by, I will stand on my highest balcony ; If then I wear black weeds of woe, My only child to his death must go. Yet go, my child, with unfaltering pace, For thou dost belong to the Magyar race. But, my son, if I wear my snow-white veil, Thy pardon is granted, banish thy sadness, Receive the Emperor's grace with gladness."

The mother knew it would be impossible for her to obtain thing for women to be proud of and for men to pardon for her son, yet when the time came and the bells consider with candor. A few flippant, derogatory tolled sadly and the wheels of death rolled slowly on toward the execution he looked up and saw his mother standing arrayed in snowy lace, on her highest balcony, to indicate to him that he need not die, although she knew he was going and her immediate family she is endangering the sanctity of to certain death. With steadfast feet and smiling face he walked onward. The multitude cried, "how like a hero he meets his fate, unflinching he goes to the flames!" And he fiantly contradict the assertion that woman's extended work died like a hero, although the praise was won for him by the and liberty set her in the line of the enemies of marriage. As deceit conceived in a mother's breaking heart and her desire to make the last few moments of his wretched life happy. She can not always keep her husband and children done Who shall say that the mother did not judge and act rightly? up in pink cotton and safe from harm in the "sanctity of her From our study of the subject we are forced to conclude that (their) home." Is it not in accordance with the nature of the deception is sometimes right, but only when it results in

"WHAT'S IN A NAME?"

to do what she can to make the whole world as just and clean I frequently see announcements that lecturers will attend and profitable as her ability will permit; and it seems as baptisms, etc. Is it possible that we are putting an old And all of this shall come to passthough this holy work ought to be allowed to go on without patch from the worn-out garment of theology on the new philosophy? God forbid. Why should we go back to the every chance they get with insults, which are old, mouldy past and pick up an old ordinance and try to instill new life intolit? Would it not be better to try to dissuade parents from presenting themselves or children for baptism, and try to enlighten them on the subject? Of all classes of people Spiritualists should be the most consistent, and should be the last to observe an old form which was born in the ignorance and superstition of the past. Let us cast aside the weights that doth so easily beset, and try to gain wisdom from the errors of a dark age, instead of trying to perpetuate them. Yours for the truth, CHAS. F. WATERS.

[Though having departed from the custom ourself, and simply allowed a spirit, by her own request, to name our bridge, stid when a vegetarian diet was adopted sickness and child, (the name being the spirit's, who at the same interval volunteered to guide it through life) we see no harm in others adding a ceremony to the naming if they avoid bindof man would be largely removed and all would live on a ing the child over to some Church creed in so doing. Perhigher plane of being. After Dr. M. L. Holbrook's paper on haps a little spiritual ceremony has the same effect in estab-"Vegetarianism and Agriculture" was discussed, the audience lishing conditions beneficial to certain children as opening some seances with song or prayer has. So it may be best for parents to be governed by impression in that respect. If nature is to be our guide, we should not become orthodox ourselves by establishing a fixed rule. Spiritual teachings oppose intolerance, thus we should be tolerant enough in allowing everyone to do as he pleases in matters that are of so harmless a nature as this.—ED

> A little American "nubbin" from the "long-distance ride" of William II. and Franz Joseph: With the crack of a gun at 5 p. m. on June 13th, twenty-five cow-boys, mounted on the finest horses, left Chadron, Nebraska, on a race across one thousand miles of prairie land. The destination of the cowboys is Chicago, and the rider who arrives there first will be awarded \$1000 in gold, and there are other prizes. Among the riders are some of the most daring of the plains. Among them is Miss Emma Hutchinson. She went to Montana when mere girl, and for ten years has ridden the Western range. Among the Indians she is known as "The Lightning Squaw." Governor Crounse, of Nebraska, started the cowboys. Posters and lung troubles. For children it is invaluwere put up in the starting town offering a reward of \$500 to able, as it does not contain opium in any form. any one who stopped the race. This reward is offered by the Illinois Humane Society, which will endeavor to stop the cowboys before they reach the World's Fair.

Cooking by Lightning.

Helen Louise Johnson, editor of Table Talk, is demonstrating at the Chicago Exposition that electricity in cooking will do more to lighten the labor of the kitchen, save housework as well as money, than anything she knows of. All kinds of ordinary utensils heated by electricity are shown and it is demonstrated that a steak can be cooked to a turn in four minutes and everything else in short order. The utensils include everything required for all kinds of cooking, from the making of pancakes to the baking of a ham, and even the hot-footed flat-iron is obtained by simply hooking on a cord and switching on the heat-producing current. All the cooking on the whaleback, "Christopher Columbus," is done in this way, and the Minnesota Club, of St. Paul, uses electricity exclusively in its kitchen.

exclusively in its kitchen.

Seventy-five women fell in a heap twelve feet by the giving way of a floor at the World's Fair; nine were seriously hurt

Seventy-five women fell in a heap twelve feet by the giving the seventy floor at the World's Fair; nine were seriously hurt

Cincinnati, O., and at this office.

A VISION OF THE OLD AND NEW.

AMERO CLARK

Twas in the slumber of the night-That solemn time, that mystic state-When from its loftiest aignat height My soul o erlooked the realm of fate and read the writing on the wall. That prophesies of things to be and heard strange voices rise and fall Like murmurs from a distant sea.

The world below me throbbed and rolled In all its glory, pride and shame, 118 lust for power, its greet for gold Its fitting lights that man calls fame . And from their long and deep repose In memory and page sublime, The ancient races round me rose Like phantoms from the tombs of time

saw the Alpine torrents press To Tiber with their snow white foam And prowling in the wilderness The wolf that suckled intant Kome But wilder than the mountain flood That plunged upon its downward way, And hercer than the she-wolf's brood. The soal of man went forth to slay

Kingdoms to quick existence sprang. Each thirsting for another's gore. The din of wars incessant rang. And signs of hate each forehead wore. All nations bore the mark of Cain. And only knew the law of might They lived and strove for selfish gain And perished like the dreams of night.

woke; and slept, and dreamed once more, And from a continent's white crest, heard two oceans seethe and roar. Along vast lands by nature blest All races mingled at my feet With noise and strange confusion rife. And Old World projects-incomplete-Seemed maddened with a new-found life The thirst for human blood had vaned : But boldly seated on the thron:,

The grasping god of Mammon reigned And claimed Earth's product for his own. He gathered all that toilers made. To fill his vaults with wealth untold. The sun light, water, air, and shade Paid tribute to his greed for gold. He humbly paid his vows to God,

While agents gathered rents and dues. He ruled the nation with a nod, And bribed the pulpit with the pews Yet, over all the regal form Of Freedom towered, unseen by him, And eagles poised above the storm That draped the far horizon's rim. At length, the distant thunder spoke In deep and threatening accents; then The long roll of the carthquake woke From sleep a hundred million men.

. woke : and slept and dreamed again : A softened glory filled the air, The morning flooded land and main, And Peace was brooding everywhere : From sea to sea the song was known That only God's own children know, Whose notes, by angel voices sown, Took root two thousand years ago.

No more the wandering feet had need Of priestly guides to Paradise, And banished was the iron creed That measured God by man's devise ; No more the high cathedral dome Was reared to tell his bonors by, For Christ was throned in every home, And shown from every human eye.

No longer did the beast control And make the spirlt desolate: No more the poor man's struggling soul Sank down before the wheel of Fate And pestilence could not draw near, Nor war and crime be felt or seen-As flames that lap the withered spear, Expire before the living green.

For God is Love and Love shall reign Though nations first dissolve like grass Before the fire that sweeps the plain ; And men shall cease to lift their gaze To seek Him in the far-off blue. But live the Truth their lips now praise And in His life their lives renew.

There yet shall tise beneath the sky Unvexed by narrow greed for pelf-A race whose practice shall deny The heartless creed,-"each for himself." There is no halt nor compromise Batween the ways all life has trod-Tis downward with the brute that dies, Or upward with the sons of God.

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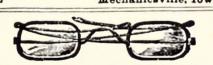
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A NEW CHURCH PROPOSED!

The Fort Wayne Occult Science Society Receive Overtures from Restless Orthodoxy!

H. V. SWERINGEN. That there has taken place a most pronounced, radical change in religious belief, is evident on all sides. No denomination is exempt from the disturbance occasioned by the evolution of thought. Ministers are sending out "feelers," looking for a good place to let go old orthodoxy and to catch on to the progressive movement of the age. Even editors of Christian papers are becoming restless. In the Western Christian Advocate of May 10, 1893, we find the following remarkable editorial, commenting upon "The Abridged Creed of Christiandom," a work written by Curtis E. Long:

This human, Curtis E. Long, goes to work and makes human creed to exalt The Word as against creeds! When the time comes to vote we shall cast our ballot against all creeds and for the Bible without note and comment. It was not our father's purpose in giving us the Bible to set us to creed-making, and thence to angry disputations.

Such editorial liberty of opinion would hardly be tolerated by the Catholic Church, if we may judge from the utterance of Archbishop Ryan in a recent sermon, in which he spoke as follows :

The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day and the princes of the Church for what they have thought fit

The Fort Wayne (Ind.) Occult Science Society has recently received, through one of its members, from several orthodox ministers, doctors of divinity, who have long occupied and yet occupy acceptably, their several pulpits, a proposition to form a new Church organization which shall recognize all genuine psychic and spiritualistic phenomena, and not only guarantee the right of, but encourage their investigation in the interest of scientific truth and the establishment of immortality as an absolute fact.

As given in their own words their proposition is as fol-

DECLARATION. By the logic of present events we hold these facts to be

self evident : That the Christian system, as now held and interpreted by

the Protestant denominations of America, is not doing all that might be done. The fault lies not at the door of ability. There is no lack of churches. Their pulpits are generously supplied. Money is at command. The doctrines of the gospel are distinctly presented. Eathusiasm is not wanting. Sacrifices are abundant. Yet in the face of service and sacrifice and lavish expenditures of money are to be seen :

First: The masses of the people are indifferent to this parade of preaching and expenditure; there is notably a widening chasm between the world and Christianity as expounded and professed; the Church has become to many a harmless affair; the groves and beer gardens and public places of resort are the pastime of holy day. Others remain at home in listless leisure or stolid indifference. In these particulars and others the masses are drifting into hopeless liberalism and unbelief.

Second: This is emphatically an age of progress. Truth is freer and more forceful and conscience more assertive. The investigations of science and the researches of philosophy are directly influencing the standards of modern religious thought. With this, there is a disposition to the assertion of liberty. Men are thinking for themselves. The vital questions of Christian belief are disposed of in an hour's discussion. The dogmas of centuries are no longer held as binding; the boundary lines between right and wrong are being effaced. Opinions have justly changed as to the essentials and non-essentials of the written word. The "divine rights" of the clergy in rule and authority over the laity are rightly in question. We are upon a new era. The demand for a Church of the people, by the people, and for the people is imperative; the clergy must be relegated as subordinates in the legislative and executive administration of secular affairs; their's, the supreme and divinely constituted right to administer in spiritual things, with the divine right to the laymen to manage the temporalities.

Such in brief, is the religious status which we herein have given as a truthful exhibit of the so-called orthodox Churches of Protestant America.

As a corrective of these existing conditions and in loyalty o present demands we affirm the necessity of

and dogma, with oneness in faith in the essentials to purity of student of the miraculous, and there is no doubt that Mr. life, and diversity in the non essentials.

tested appliances of evangelical Protestantism.

Third: The Church idea to be subordinate as a divine institution; in other words, Churchism as an organism to be the means by which truth seeks to find expression to make men free. Truth first; its structural embodiment or body the Church second. Hence the government to be a Church Republic in the sense the United States Government is an American Republic; the system to be CONNECTIONAL; its heart, arteries, and veins to be a unit circulation. This, as observation shows, will necessitate the following:

First: A congress which may be designated as a General Council to meet, say, biennially, to be composed of delegates from all the societies.

Second: An Annual Council composed of delegates from a State.

Third: A Monthly Council, constituted and belonging to individual societies.

Fourth: A Cabinet of Administration composed of equal number of laymen and ministers.

Fifth: The deaconates and elderships to be limited to lay-orders.

Sixth: The superintendency, lay ministry, and consti-

tuted ministry to be recognized as clerical orders. Seventh: No creeds ; formularies, or postulates instead. Eighth: The doctrinal structure to rest on the royal law of supreme love to God and the love of neighbors as equals.

Ninth: The ordinances of baptism and the eucharist to be received as the conscience may suggest. Tenth: Home recreations and diversions, such as the parlor dance, the games of chess, cards, etc., to be engaged in

as the members may elect. . Eleventh : The fullest liberty of belief in psychic or occult phenomens and the guaranteed right to their investiga-

tion to the end of spiritual comfort and edification from communing with our sainted dead, and reaching the doctrine of immortality by psychical tests.

Twelfth: Patriotism or love of country be made prominent in the ritual; the ritualistic features to be grounded on the esthetic or love of the beautiful, to be utilized in the public services.

Thirteenth: The priestly and hierarchal to be wholly eliminated; the ministers to be of their flocks, not lording it over their beritage; but as servants in the "ministry of re-conciliation" and subservient to the laity; to be chosen and appointed to their places by the voice of the membership.

Thus becoming obedient to a ten fold call; the call of God and by the people. Vox populi, vox dei est.

[From our Reporter's Note Book.

Thoughts on Materialization.

Attending seances discloses the fact that materialization of spirits—so called—is at once a difficult as well as thankless task. Spirits undergo much that is humiliating in the process, when we consider that they are subject to the scrutiny of every one in the circle, before whom they appear as so many prisoners in a police docket, to be dismissed with a sneer at heart or a doubt of their being those they represent themselves to be, because they do not come up to our mark of perfection or as it might suit our lordly demeanor - an air we have temporarily assumed because we have been permitted to pay fifty cents towards paying the expenses of upholding the circle for research into this important branch of psychic science. If no other difficulties intervened, but to stem against such unsympathetic mental influences, we think spirits have sufficient cause to give up in disgust trying to show themselves to us. But this is not all. Many spirits have so far outgrown their old conditions that they loath to re habiliate themselves in the same, even for our delectation, and as much as they would like to oblige us to that effect. I.ove may be said to overcome all obstacles, but a little of it should be on our side too. We must not expect spirits to have all consideration for us, and we have none for them. We should no more demand from them to return-if but momentarilyto old sickly or suffering conditions, than they from us to out on habiliments for the time being such as have been discarded by beggar tramps or hospital patients. Let them come as they best can-as they are in their new state, in their new bodies, even if we do not recognize them by their exterior. where she has the power. We no more think of denying A test from the intelligent side of their natures should suffice, these historic facts than we do of blaming the Holy Ghost If they give us a name that no one in the circle knows of, and If they give us a name that no one in the circle knows of, and it is repeated consistently at other visits, we should be content-The medium can not remember all the names the spirits give to his or her many visitors during the year, and especially not as every week brings a number of new investigators to

> Mr. D. S. Johnson, of 25 West Eight Street, is one who knows this to be true, as he has had all the experience needed on these points. His mediumship is not to be questioned so far as spirits are concerned. People may not always recognize the features of their loved ones on first visit, but when they give their names correctly, what more is wanted that they are in the materialization? Spirits can not always perfect themselves on first trial, nor on first trial through a new medium.
>
> To obtain perfect results investigators must attend regularly and have patience. Their spirit friends are just as anxious to come as they are looking for them. Denunciations of fraud
>
> To obtain perfect results investigators must attend regularly the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.50.
>
> Was Abraham Lincoln a Sultivalist Law Meaning and the service of the sultiple of the sult and threats do not help the investigator one whit. He only retards his own cause and that of others present, besides reaping the ill will of the medium's band and putting his own ing the ill will of the medium's band and putting his own spirit friends in disfavor with them to exercise more patience in awaiting their turn to materialize.

Oa a recent Sunday evening these reflections were given the reporter as he discussed the merits of one of Mr. Johnson's seances with a skeptic on his homeward journey from one of them. Both had received tests, so far as names were concerned, but the skeptic, as usual, wanted the spirit world to conform to his notions of things; or at least wanted to know why this could not be done instead of that. Mr. Johnson is surely accommodating enough, in permitting a thorough examination of the premises, as well as a sealing of all the doors and windows in connection with the seance chambers. Despite these facts twenty-four distinct forms materialized on this occasion, two gave the writer names which he recognized, and one came who somewhat resembled a dear departed, but being her first attempt at materializing through Mr. Johnson she did not succeed as well as she has done on other occasions and through mediums more in accord with her temperament. Investigators should also remember this. Spirits can most perfectly materalize through mediums of their own temperament or disposition.

Mr. Johnson is comparatively young in the field of material izing mediums, but the phenomena occurring in his presence are better than we have seen them through mediums twice as long in active service. Among those present on the above occasion was Dr. Walker who recognized a number of spirit friends, and in addition got their names given by themselves. One spirit came out holding an infant in her hands. A gentleman present recognized her as his niece who had died during confinement, the infant being buried with the mother. What more does a man want to convince him that the "dead" live? Mr. Rooney, the Hibernian control, as usual gave orders through the trumpet, and on two occasions materialized—once on a chair in the rear of the circle, and at another time behind Mr. Johnson on his chair. A number of symbols also floated Mr. Johnson on his chair. A number of symbols also floated appreciated by all readers. 16mo, cloth, 167 pages, with portrait of author. Price \$1.00. around the room, among the latter the illuminated figure
"301." What it signified was not revealed, unless it was a
private tip to some one present in answer to a mental quesstamped in black and gold, Price \$1.25, postage private tip to some one present in answer to a mental question. However, the seance was interesting enough for a student of facts and principles in proof of spiritualism.

First: The Bible as an open Book, untrammeled by creed tion. However, the seance was interesting enough for a student of the miraculous, and there is no doubt that Mr. Johnson will some day be one of the best mediums in the fearful old dogmas. F. J. Wilbourn, M. D., second: The election of the best in polity and the atseted appliances of evangelical Protestantism.

Leo Fox after Uncle Sam's Goose.

Leo Fox after Uncle Sam's Goose.

Leo Fox after Uncle Sam's Goose.

The following is an extract from a lecture delivered by Rev. H. W. Bowman at the Reformed Catholic Church, of Brooklyn, N. Y.

Dr. Abbott commended the pope for changing his attitude towards the Republican form of government. I would as soon think of commending the devil for being transformed into an angel of light. The pope has an axe to grind. He is a man of policy. Now I am not an .E sop, nor given to preaching fables, but I will give you the following to illustrate the attitude of the papacy towards Republicanism:

Once upon a time, when birds and animals could read and write, Mr. Cunning Fox sent a letter to Miss Silly Goose, in which he said:

"DEAR MISS SILLY GOOSE :- This letter is written to cor rect the false ideas that my enemies have instilled into your mind about me and my past attitude towards the Goose family. It has been erroneously reported that I dislike you and have murdered many of your ancestors. It is false Why even some of your biggest Ganders would hiss at the thought of such a charge being laid at my door. Now, just to show my love for the Goose family, I will send some of my dear sons to visit you; and if you wish to be convinced of our sincere love for you all, please leave your front door wide open, so that when we call they will have no trouble in embracing you. I have no doubt that they will take you to their Your loving friend,

MR. CUNNING FOX."

Miss Silly Goose was so carried away with the thought of reconciliation with the Fox family, that she got Mr. Liberal Gander to make a speech in favor of intermarriage and social unity. Several of the fox family came and dwelt in their midst for awhile till all their suspicions were allayed. Then one night they concluded that they would show their love for the Goose family by embracing them. So they took them by the heads and wrung their necks. And thinking they would be safer inside their bosom than out, they devoured them. When Papa Fox heard it, he said: "My children, receive my benediction. You have done well. If the Goose family thought you had changed from foxes into geese, they were mistaken. Long may you prosper in your chosen calling.'s

The moral is clear: -Mr. Fox represents the Pope. Miss Silly Goose the United States. The foolish ganders the Protestant ministers who tell us popery is changing. And the sequel would be the same unless God prevented it. The Fox would devour the goose.

*The entire lecture may be had in pamphlet form from E. H. Walsh, 313 State Street, Brooklyn, N. Y.

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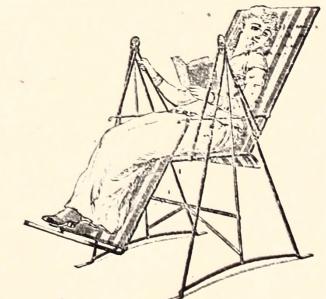
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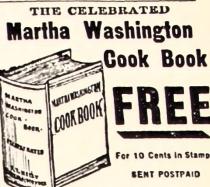
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SPIRITUAL SONGS

By J. CLEGG WRIGHT.

There are Spirits all Around Us. As the Days are Going By, Walting,

AN EYE-OPENER for sleepy,

Why Priests

LOCALS AND PERSONALS.

-The Sower has temporarily suspended publication. -Read I fwin Booth a message in to day's issue. Its ef-

fect is beneficent to the spiritual senses. -Mrs. J. Hatch, platform, trance, and test medium, may he addressed for engagements at 539 Western Avenue, Lynn,

-T. Grimshaw, trance speaker, may be engaged for 1543 and 1944 by addressing him an Ouset, Mass. Would like to

go West. -Lyman C. Howe was at Lake Brady the past week He

left there for the Minnesota Camp-meeting. He has been engaged to lecture in New York City during November.

Mrs. A. E. Sheets, inspirational speaker, desires to corand with societies relative to Fall and Winter work. Will attend fanerals. Address Grand Ledge, Mich. P. O Box 533--Will C. Hodge, inspirational speaker and test medium, desires engagement for the Fall and Winter months. Address until September 1st, Mount Pleasant Park, Clinton,

-Do not fail to read James G. Clark's beautiful poem on sixth page of this issue. Besides the sentiment it is a model of poetical perfection which young aspirants for the laurel

-Among the well-known personages in our ranks at the World's Fair last week, were Mr. and Mrs. Hibbits, of Mancie, Ind. Their headquarters were at Englewood during their sojourn in that quarter.

-Mrs. M. E. Williams will hold materializing seances every Wednesday evening at 232 West Forty sixin Street, New York City, and on Sunday evenings at Holland Hall, North Long Branch, N. J., during the Summer months. Mrs. Williams is not only a wonderful medium but a refined and cultured lady, who knows how to entertain her callers in the most pleasing manner.

-Mrs. Josephine Rapp trumpet and test medium, will shortly tender a benefit seance to Mrs. Garrett, a sister medrum, who recently sprained her ankle by a fall, and is in need of assistance. Notice of time and place of the above will be given in a later issue. In the meantime Mrs. Garrett can be tound at 210 Brown street where engagements can be made for trumpet seances through her mediumship.

-Mr. M. C. Danforth, Darrowville, Ohio, who is presiden of Maple Dell Camp, has been very s ck, but last report states that he is slowly recovering, and will, no doubt, soon be out of danger. D. M. King paid him a visit one night last week and reports favorable for his recovery. The hopes of all the campers go out for his good health, as he makes a competent president-is a very pleasant man-and has a very noble woman for his wife.

- Mrs. Sallie C. Scovell, who is anthorized to take subscriptions for the LIGHT OF TRUTH, may be addressed in care of the North Star Spiritual Camp, Prospect Park, Minnespolis, Minn. See will remain there during July, in view of it being a congenial place to spend one's time, and in the hands of an association of which she speaks very commendably. Mrs. Scovell expects to go to Chicago for August, where she will, as everywhere, find a hearty welcome awaiting her.

-The People's Philosophical Society of Spiritualists meets every Sunday at the southeast corner of Fourteenth Street and Central Avenue. Children's Lyceum at 10 a.m., children instructed by Miss Emma Bartell. Afternoon service at 3 o'clock evening at 8 o'clock. For the month of July the following mediums have been secured: Lecture and psychometric reading by Prof. Joseph Ernst; test by Mrs. Augusta Kopp, assisted by Miss Florence Walter; vocal and instru-mental music by Mrs. Harrison. The public is cordially inwited.

-Mr. J. B. Johnson writes from Louisville, Ky., that he is pained to inform us of the loss of his dear wife, Josephine A Johnson, which occurred at Gainesville. Ga., on June 16th. after a long period of great suffering. Mr. Johnson nad taken her South for relief, but after six months of the best treatment she had to succumb to the inevitable. She was his life partner for thirty-four years. But as a Spiritualist he is comforted by the knowledge that she is still near him, and not entirely deberred from the hopes of communing with her. The remains have been placed in a vault at Lou sville to await interment at Cave Hill Cemetery later.

-At the last Sunday morning seauce, given at the Union Society hall, Mrs. A. L. Pennell officiated, and a number of spirits manifested through her mediumship, who desire to send a message to their friends in the mortal. Among them was Dr. Ford, of Gardner, Me., who wishes to tell his daughter Annie that he still lives and is freed from certain mortal propensities that hampered him while in the flesh. He also said that Uncle Eben Moore was with him. The following spirits also desire to be mentioned as having manifested: Robert Jackson, shipbuilder, of East Boston, Mass., and admonishes his son George to be a little more careful of his actions. Joseph Goodwin desires to come into communication with his wife Augie and son Arthur. James Palmer, of Haverhill. Mass, wants his daughter Etta to know that he is always with her. Wm. Bradstreet, of Hollowell, Me., wishes to have his name announced as having survived death. As also Viola Batchelor, of Haverhill, Mass., Dr. George Musso, of Onset Bay, Mass. Julius Carrol, of Oaset, Charles Godler, of Bath. Me., Dr. Steven Whitmore, of Gardner, Me., Dr. Boardman of Portsmouth, N. H., and John Renick, of Ketrick,

-At last Sunday evening's materializing seance of Mr. A Willis a gentleman present, who was more skeptical than can-tions, struck a match at a moment when John Morris was speaking through the trumpet. The result may be known, but as the trumpet fell at a perpendicular some four and a half feet away from the medium, his skepticism was converted into conviction, which was later strengthened by the passing of his handkerchief through the solid fabric of the cabinet curtain, where neither hole, patch, nor rent was to be found within fifteen or twenty inches of the spot where this wonderful phenomenon—the passage of matter through matter-:ook place. Fortunately there were no hotheads present to resent the act, and John Morris let him off with a friendly admonition, and even later granting him a priva'e interview in the cabinet without the medium's presence. Such leniency on part of the spirits causes one to suspicion an embyotic medium in the skeptic. And should this be the case we trust he will manifest the same charity towards other skeptics who unconsciously rush into the danger of seeking spiritual light through the aid of material light.

-The Ladies' Aid of the Union Society met at their hall on Wednesday afternoon. This being the closing meeting of the year's business, much work confronted the officers in charge, which was all satisfactorily arranged, and every one urge 1 to do all she can to help make the picnic given by the Ladles' Aid at Coney Island on July 14 h. a grand success. In-vite your neighbors and be sure you get your tickets of some of their representatives. Please watch this paper for date and place of next meeting. Mrs. Wolf gave some excellent tests at the ball. Many of the mediums have already commenced their camp work.

It seems like going away
For a rest to a quiet retreat
To sbandon, if but ior a day,
This place where we so love to meet.

We know there are some very weak, In physical strength I would say, All such our dear ones do seek To bring them a blessing each day.

And now by your colors stand fast.

Prom all superstitions set free,
A beautiful home there at last

If you with your conscience agree.

-Borderland is the name of a new quarterly spiritual mag szine shortly to appear in England. Its publisher will be Mi Wm. T. Stead, the erudite editor and wide awake journalist Besides being a chronicler of occult phenomens, it will contain a review of the spiritual press. Concerning the phe-nomena, the editor says he will take nothing for granted, and the statement of facts must be so well evidenced that no one can have any reason for doubting the record. But while he opposes the superstitious practice of crediting all inexicable phenomena to spiritual agency, the editor considers it "a miserable kind of inverted superstition" that would refuse to admit the possibility of spirit agency when other means to account for them is exhausted. He also thinks an eclectic organ necessary on account of the painful repro-duction of the divisions of Christendom in the schools of Occultism. That those who see, for example, disdain all counsel with those who hear. Thus he means to keep clear of all cliqueism and open communications with all kinds of investigators—that is, be independent of all patronizing in fluence. He will report only facts that can be vouched for and rationally stated, and those who do not like such a journal must continue to grovel in darkness a while longer. Mr. Stead has taken the proper stand, and will make Spirit-

NEWS FROM CORRESPONDENTS, Continued, values grow, as well as his magerine, and we predict a pros-Assiey throves, seeing.

Assiey throves, seeing.

Assiey throves, seeing.

Assiey throves, seeing.

Assiey throves, seeing.

Lynn, Mass.—The Lynn and Salem Spiritualists, with percease future for the new venture. The superription price will be ten shiftings. Address W. T. Stead, editor Review of Columbus, (), and vicinity. At an early bour they were brother P. J. Troy, president; W. A. Peterson, vice-president way to the depot, where they seen in groups wending their way to the depot, where they have this vest moved Camp Progress (will kin, treasurer through the spiritualists.) perous future for the new venture. The superription price will be ten shillings. Address W. T. Stead, editor Review of

> -Sweet toned silvery wedding bells echoed a heavenly chant over the happy home of our worthy brother, L. S. Mc-Crucken and his estimable wife on Saturday evening last in remembrance of the twenty-fifth anniversary of their marriage. Loving friends on the mortal side of life were gathered in large numbers to do honor to the occasion. How many from the shining shore added their sweet presence to the happy congregation can not be recorded, but to judge by the beautiful harmony that prevailed and greeted the comers there must have been a bost of the white winged messengers secreted in every part of the house. Nor was this the only token of angelic visitation. The happy faces of the host and ostess, and of their loving daughter, Miss Cors McCracken, betrayed what the heart felt-that living and infallible barometer of a higher influence whispering thoughts that recalled bright days of yore. And grateful hearts never fail to manifest effects that are beneficial to the physical man. A sump-tuous repast was spread that a potentate could enjoy, to which the many guests were invited as they arrived, and then waited upon by friends of the family with an ease and grace that made every one fees at home from first to last. After the feast a social converse, interspersed with music, was enjoyed in the reatly arranged parlor, during which the goddess of poetry also enlisted attention, as follows:

TO MR. AND MRS. I. S. M. CRACKEN Each pairiot's loyal heart awakens, With the sound of the word July! Of freedom sweet, to all it speaks— We hear double meaning—you and I.

We are carried back long years agone,

To one-to us- 142 var July, When our separate lives, in love, did join Joined for good and age, pledged you and I. In the then love light all things seemed bright,

E en the clouds were radiant in our sky As we joined hands for truth and right, In love, for life, 'trothed you and I.

And now, to-day—twenty-five years gone.
Giving joys and gric's as they flew by—
To-day our tives in love are one.
As plighted on that first of July.

We stand, hand in hand, in '93 Looking backward to '68. Or forward-one, in love, we see Here, and beyond the golden gate. And we ask the Lord of all to bless

The world, with love; we, you and I
Would joy to share our happiness
On each glad return of dear July.
EMILY SCOTT SHEEHAN

TWENTY-FIFTH ANNIVERSARY.

A silver wedding—What does it mean?
A period in marital life,
Or, that twenty-five years has intervened,
Since she became my wife. But that does not all the story tell,

Of the affairs of human life; It is pleasant to say that all's been well Since she became my wife. We have talked, and planned, and worked cur way. Through all this earthly strife, A blessed help ficm day to du., Since she became my wife.

Each successful work I did pursue

Through twenty-five years of life, Has not been partial, but wholly, due To the counsel of my wife.

There are many men I know, to-day There are many men : and a factor of the fac

Spirit Hoolah, Mrs. A. M. Glading's control, also sent greeting to the happy couple.

Columbus, O.

I wish to say to our readers of our interesting paper that Daniel W. Royce, we held an anuiversary seance in memory would make him 105 years at this celebration. Our circle, sixteen in number, with Mrs. Mattie Clemens as our medium, was enjoyed hugely by all. Our dear parent came and talked to his children and friends so nicely, giving all words of kindness and love. The emblems brought by the spirit guides were beautiful. Mrs. Clemens is a fine trumpet meing as dium, having lately developed in this phase of mediamship. She has been a great trance and healing medium since a child of ten years. Some of the cures she has performed through her healing powers are wonderful. She has been a true and faithful worker for Spiritualism in this city, but lit tle credit has been given her. You always find her at her post ready and willing to lend a helping hand. We thank her cordially for her kindness and assistance in our circle and her many friends wish her much success in this new opening MRS. S. C. ROYCE.

New Orleans, La.

Wanted-the following speakers and mediums to corre spond with our secretary in reference to engagements for the Fall and Winter season in this city :

Fred P. Evans, Mrs. H. S. Lake, John Slater, Willard J

Mrs. Carrie E. S. Twing.

New Orleans has a delightful climate with roses blooming all the year around. Honest mediums and speakers with good moral habits are always welcome. There can be a good southern circuit made up in Georgia, Alabama, Kentucky Tennessee, Florida, Mississippi, Louisians, Texas, and Ar-

For further information apply to our secretary, Wm. Brodie, Spiritualist Hall, 59 Camp street, New Orleans, La. MABEL KLINE.

Horsford's Acid Phosphate

MAKES DELICIOUS LEMONADE.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigor-

Liberal, Mo.

The annual picnic which was held June 10th and 11th at Liberal Camp Catalpa Park was a grand success.

The weather was fine, with just enough breeze to float the large handsome camp flag from the top of the grand pavilion, which was well filled with people from all adjoining towns who listened for a little while to short speeches from dif ferent mediums present, music etc. which they joined the hundreds out on the grounds who where entertaining them selves strolling about admiring the beauties of both nature and art. Listening to the splashing of the fountains as they shot their silvery spray up amid the sunbeam, and among the blooming flowers, making the scene an archanting one.

Everywhere were to be seen little groups of people partak-ing from baskets laden with the gool things of life, which they seemed to enjoy immensely beneath the shades of the waving Catalpas which were a mass of blooming flowers.

Perfect order and good feeling prevailed, and all left for their homes feeling they had spent a pleasant and profitable day, and will look forward with pleasure for the return of another June picuic at Liberal Camp, also the coming campmeeting which begins August 19th, and closes September 4th. Prospects are very good for a large attendance, and the

grounds are undergoing many improvements.

MRS W. S. PETTIT.

Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S **BreakfastCocoa** orhich is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILE Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Ashley Grove-Reeting.

took train for Ashley, a thriving little town about forty miles morth of here, on the C. C. & C. Railroad. Arriving there we were headed by a band of music, and conducted (the old people in carriages and the young ones on foo') to Woolley Park, a beautiful grove just at the edge of the village. Here we found everything needful to render our stay pleasant and profitable. Pure, bracing air, beautiful over-airching trees, and the ground covered with thick velvety grass. Near the entrance is a commodious hall in which to store the wellfilled lunch-baskets. A little further on and a little to one side was a tasty pavilion where icecream and lemonade were to be had; hot c. Hie and tea were to be found still a little further on.

The principal attraction, however, was the tastefully deco rated speakers' stand, near the center of the grounds, fur-nished as it was with an elegant piano and seats for fifteen or twenty persons, and surrounded by comfortable benches accommodate the hundreds of listeners; also situated that the rays of the Summer sun were excluded by the dense foliage, yet without in the least interfering with the free circulation of air. Nature shone resplendent above, below, and on every side—the trees, the bright blue sky, flaked here and there with snow-white clouds, the green grass, the little lake, these a of bright, upturned, earnest faces-the soul-inspiring strains of music, as they floated out from the musician's stand, whenever the band (of which Ashley may well be prouc) put forth their powers to please, filling the air with

sweetest melody. It was lovely.

Tuesday was a busy one. The morning hours were devoted to friendly greetings till all were called together about the rostrum, when the regular session begun. sisted of music by the band, an invocation, solos, quartets with piano accompaniments, addresses of welcome, and responses. Then came lunch time, when the grounds were dotted over with groups of men, women, and children, partaking with zest of the good things found in the numerous

At 2 p. m the rostrum was again surrounded by the crowd, considerably augmented by the arrival of many well filled carriages which drew up in a circle around the seats and stands. Al were quiet and orderly, evincing an anxiety to hear and know for inemselves what Spiritualists do have to say. The addresses were, as a rule, short and to the point, and were listened to with marked attention. The exercises which were interspersed with music and song, were kept up till into the afternoon, when the evening lunch was served. About 7.30 all found their way back to the train, and were soon on our way home, where we arrived before 10 o'clocktired, but happy, feeling that we had spent the day delightfu' ly, and hoping it might not be our last visit to Camp Woolley and the good people of Ashley and vicinity

ELIZABETH COIT, Cor. Sec'y.

Sunday, 25'h inst., was 'Columbus Day" at Woolley Park At 9 a. m. over two hundred persons, mostly Spiritualists arrived by special train from Columbus. The Ashley Band met them at the depot and escorted them to the park, where they quickly assembled, and were called to order by President Baxter (of Ashlev Camp), who, assisted by Professor D M. King, of Mantus, O, gave them a hearty welcome, which was heartily responded to in behalf of the visiting friends by Mrs Coit, a veteran worker of Columbus. The meeting then adjourned until 2 p. m., by which time

the attendance had been increased by several hundreds from the surrounding country. Upon again being called to order, the meeting was put in charge of President Short of the Columbus Society, who entertained the audience with some very fine experiences in spiritual matters. He was followed by Mrs. Coit, D. A. Herrick, Mrs. Dr. Clemens, Miss Dent, all of Columbus, and Judge Kennedy, of Marysville, O.

At the close it was decided to have a short session devoted on June 13th, by the request of a spirit, our beloved father, to giving experiences, those taking part telling how and why they became Spiritualists. This brought out some very inof his birthday. He was born June 13, 1788, and passed to teresting and remarkable experiences along the line of spir-spirit life July 31, 1875. He was eighty-seven years of age - hen itual investigation. It was truly a happy day, and one long he left us, and having been in his spirit home eighteen years, to be remembered, and we trust our good friends from the

capital city will come again.

Mrs. Cora Raudolph, Mrs. Mary. Morehouse, and Mrs. May.

Grant furnished some fine music, as also did the Ashley.

The friends returned to their train at 7 30 p. m., many having assured us they would meet us on the same grounds Au-T. H. MOREHOUSE, Sec'y. gust 20 h next.

Olympia, Wash.

A correspondent writes from this place concerning a lady who has the most remarkable healing powers for one of her age, he has ever come across. He not only speaks from ex perience and that of his wife, but from what others have said. Furthermore, the lady referred to has been driven out of Montans by the M. D's. on account of her marvellous cures and consequent interference with their filling out of grave yard passes for those they could not cure by their old fashioned methods of dosing.

The lady in question is Mrs. J E Leonard, now of 1030 Franklin Street, Olympia, Wash., where she has recently located herself and already begun to make her powers felt as a healer. Mrs. Leonard is fifty-six years of age, uses no min-Hull, Maggie Gaule, Mrs. R. S. Lillie, Dean Clark, Mrs. Cora L. V. Richmond, W. J. Colville, Mrs. A. H. Colby Luther, Edgar W. Emerson, A. E. Tisdale, Mrs. A. M. Glading J. Clegg nature's flora, and operates under spirit direction to suit the gar W. Emerson, A. E. Tisdale, Mrs. A. M. Glading J. Clegg
Wright, Lyman C. Howe, Mattre E. Hull, Moses Hull, Mrs. J.

nature's flora, and operates under spirit direction to suit the our skeptical friends to attend seances where all received industry. Lyman C. Howe, Mattre E. Hull, Moses Hull, Mrs. J. B. H. Jackson, Frank Ripley, A. B. French, Geo. P. Colby, and though not averse to attack such general disorders as both sexes are subject to. This is no faith curing, but direct mag-netic healing through the medium of herbs and roots, the magnetism being injected into the decoctions by manipulation of the operator.

Hamilton, O.

We are progressing in the good work. W. E. Cole, the young trumpet and slate-writing medium, of Cincinnati, enlightens us every once in a while with his presence. We received some wonderful manifestations at his recent circles. His mediumship in slate-writing I wish to mention especially and to say it is simply grand, for which I have the best of proof. In a meeting held purposely for slate-writing he placed the slates on the floor and invited two out of the party to take seats and place their feet on the slates, and he him self took a seat independently a distance away from the slates. It was but a few minutes when three distinct raps were given, which told that the work was done. The communications from their departed dear ones, and a picture of a little daughter which was found on the slates was indeed a great comfort to them. In another slate-writing a few days ago the results exceeded the expectations. It was found that all four sides of the slates were covered with valuable messages.

Camp-Meetings for 1893.

Queen City Park, Burlington, Vr., from July 30 to Sept. 3. Haslett Park, Mich., from July 27th to August 28th. Indiana Camp, Chesterfield, Ind., from July 20th to August

North Star, Prospect Park, Minnespolis, Minn., from June ith to July 8th.

Cassadaga, N. V., July 21st to August 27th.

Mt. Pleasant Park, Clinton, Ia., July 30th, to August 28th. Ashley, O., August 20th to September 4th. Verona Park, Maine, August 13th to 27th. Liberal, Mo, August 19 to September 4. Northwestern Spiritual Association, Merrimac Island, June

to July 23. Summerland, Cal., July 2 to 23. New Era, Clackamas Co., Ore, July 7 to 23. Lake Brady. July 2 to September 3 Etna, Me., August 18 to September 3. Cape Cod, Harwich Port, Mess., July 16 to 30.

Lake Plessant, Mass., July 30 to August 27. Vicksburg, Mich., August 11-27. Onset, Mass., July 9 to August 27 Devil's Lake, Mich., July 28th to August 14th.

Buffalo, N. Y.

Sunday, July 2d-and we are occupying our hall every Sunday, either with conferences or with mediums meetings, our local talent doing the work and doing it well.

Last Sunday evening Mr. J. J. Grant gave us a good lecture. The Sunday before Mr. J. W. Dennis gave a grand explanatory lecture on "Theosophy." July 21, he talked upon "Mediums and Mediumship." Mr. Dennis is one of the old-time and reliable workers that is always with us, in rain or storm, sunshine or clouds, and is a bulwark of strength to the weak kneed among us.

We are fixed for the coming year or season, and have a host of friends that will see us through in a financial way on earth, and a host on the other side that aid us in a spiritual way, and so we may flourish on earth forever, for the good done will follow, and the law of "Karma" is sure. X. Y. Z.

NOTES FROM ALL POINTS.

I van, Mass.-The Lynn and Salem Spiritualists, with have this year moved Camp Progress from Spring Poscal Grove, near Swampscot depot, where the rapidly increasing number of earnest ir quirers for the truth as it is found in

number of earnest it quirers for the truth as it is found, in fact, will have better accommodations. The best speakers and test mediums are to be employed.—Jack.

*Cleveland**, C.—Mrs. Mary C. Lyman is visiting with Mr. and Mrs. John Gifford, former acting president of the First Society of Spiritualists of Watertown, N. Y. Mr. Abel Davis and Mrs. John Garden, when the latter of the process of the control of the process of being elected as honorary president during his mortal life. Mrs. Lyman cfficiated as lecturer for the society while under the management of Mr. Gifford during a part of the season of 'qı and the season of '92. She has a few vacant Sundays in '92 and '91. She solicits correspondence with societies. Address Cegar Avenue.

Riverside, Mich.-There will be a grove-meeting threequarters of a mile east of Riverside, Berrien County, Mich, in Oscar Damon's grove, July 21st, 22 l, and 23d. Mr. F. D. Dunakin, of Cecil, Ohio, is the principal speaker. speakers will be on the grounds; also a good materializing medium and good psychometric readers. Services daily at 10 30 s. m. and 1 30 p. m. No charges at the gates. Anyone desirous of bringing tents for that length of time are wel-

come.—Ada Damon.

Bellevue, Mich.—The spiritual meeting held at Evans' Opera Hall in this city June 18th, by Mrs. A. E. Sheets was well attended in the afternoon, and a full house in the evening, not withstanding the M. E. Church pastor gave strong and emphatic words to his audience to keep away from such a place. Her subjects in the afternoon were taken from the audience and were discussed with good satisfaction. In the evening only one was handed up, and then she chose one which gave good satisfaction. We hope for her return soon,

and may prosperity be her gain —Willard Follett.

Rushsylvania, ().—on June 28:h, at 8 o'clock, J. G. Satton
("Jontie,"), the well-known trumpet and musical medium, was married to Miss Dora Tapp, of Rusbsylvania, O. marriage took place in the presence of a few friends, at the residence of Rev. John Korrs, after which a sumptuous repast was served at the home of the brides parents. Jontie's chosen partner for life is a Spiritualis', and above the average intellectually. We bespeak a happy future for both. Besides finding a bride Jontie has done a wonderful work here for the cause of Spiritualism. As in the past may the good angels watch over the new pair, is the wish of an "Observing Friend."

Butler, Mich.—Sunday, June 25th, we spoke twice in Moore's Grove, near Butler, Mich, to an audience of about fre hundred people. The meeting was under the auspices of those workers in our cause, Mr. and Mrs. Emily King, of Batler, Mrs. King being the speaker and test medium, so well and favorably known in southern Michigan. They were ably assisted by their family of sons and daughters, who furnished excellent music for the occasion. Other friends also aided in making the gathering long to be remembered by the writer. Could more such grove meetings be held in localities remote from camp meeting centers, much good would result. The one collection in the afternoon met fully one half of the erpense. Mr. King, Sr, had a stand for the sale of refreshments, which netted a good profit, thus the burden was not heavy for anyone, labor not counted. I mention this for the encouragement of friends contemplating spiritual re-unions -Mrs. A. E. Sheets.

Detroit, Mich .- The writer spent ten days at the Like Orion Camp meeting, which commenced June 10th and closed on the 18th, and what at first and by many was supposed to be the last meeting proved to be a complete renewal of life and energy, and the prospect of continuance for years to come. It is one of the finest locations in the State, as also a beautiful and somewhat noted Sammer resort, especially for Detroit citizens, it being only forty miles north on Bay City R. R. W. A. Mansfield, the slate-writer and other phases of mediumship, proved a grand success and his seances were in demand, and he satisfied all. Myself and wife were very fortu-nate in many ways, and we have many keepsakes therefrom Dr. A. B Spinney, of this city, gave the two closing lectures, and they were exceedingly well received, and touched the hearts of many orthodox people by their sound logic and enthusiastic delivery .- Augustus Day.

Chicago, Ill .- The regular annual meeting of the First Society of Spiritualists, Washington Boulevard and Ogden Avenue, for the election of officers and reception of new members, was held June 14th, with the following result : DeLouis Bushnell, president; Abram J. Hoffman, vice president; F. E. Ormsby, secretary; Mrs. Hattie Peet, treasurer; D. L. Greer, Mrs. C. Catlin, E. F. Slocum, trustees. Fifteen new members were added to the roll and it was shown by the reports from the different c fficers that the year just closed was the most successful socially, financially, and spiritually the the society has experienced for seventeen years. A call was extended to Mrs. Cora L. V. Richmond to continue in the work, to which the guides responded in a short speech of acceptance, which guarantees to the society the most instructive, most spiritual, and elevating discourses to be heard anywhere upon the globe.—F. E. Ormsby, Sec'y.

Nenia, O.-This is a lively little city, but very orthodox in character. There are no liberal societies here and only a few Spiritualists, but they have the staying qualities of old eers. By earnest solicitation we induced the young medium, Mr. W. E Cole. of Cincinnati, to visit us, when we invited held July 23d we had remarkable results. There were persons present of different nationalities who communed with their departed loved ones in their native tongue, and sang with them old and familiar songs through the trumpet. young medium has awakened an interest during a few days' visit here never before known, and by his gentlemanly conduct gained many friends who will always welcome him back, as they are now anxious to learn more of our beautiful philosopby.-Blanche Edwards.

Springfield, Mass .- W. F. Peck, this strong thinker and attractive orator, delivered a profound and convincing lecture last week upon "Evolution and Immortality," showing that man was the last physical evolution from the monad and that earth could produce nothing higher, hence he must be removed to a spiritual plane to continue the mental evolution begun here. An audience of thinkers listened with wrapt interest to his scholarly efforts. Mr. Peck has given the most intellectual food of any speaker that has been on our platform the past year. He is a close student and is constantly investigating new discoveries in science and in the domain of spirit. The society will now take a vacation until October, when, it is hoped, Brother Peck will open our hall for another course of lectures. He will speak in Saratoga, N. Y. the month of July. The Lyceum picnic was held Saturday, June 24th, at Forest Park. The society, including the children, have been invited to visit Greenwich Village in this State, and attend the closing services of the secrety there, who worship in the beautiful church erected a few years ago by that staurch Spiritualist, Mr. Smith, of American organ fame -H. A. B.

The four eenth annual camp meeting of the First Society of S:ate Spiritualists and Liberals of Delphos, Kansas, will begin August 11th and continue seventeen days. First class talent will be secured for the occasion, and a grand time will be in store for all. Further notice will appear in the LIGHT OF TRUTH later on. I N. RICHARDSON, Sec'y.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a pisitive care for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

AFTITCS MERRITT, 319 West Fifty-fourth street, New York has on sale at Carnegie Hall the LIGHT OF TRUTH, april and book a and papers.

Rowley's Occult Telegraph.

This is the greatest invisery of the nineteenth century and at the same time a well-attented scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world diagnoses and prescribes for patients everywhere and very solden. If every solden, it every where and very solden, if every solden, it every where and very solden. If every solden, it is not particularly and is also a graduate of Rush Medical College of Chicago allegather and its also a graduate of Rush Medical College of Chicago allegather and the Eclectic Medical Institute of Cincinnatt. O and therefore is fully competent to carry out any and all instructions and please the affect content of all schools of medicine. For the next three months, in infection for all schools of medicine. For the next three months, in infection for all schools of medicine. For the next three months, in infection for all schools of medicine. For the next three months, in infection for the Crustation of the Light of Triting and non-underthers. Old subsections and medicine he last two weaks red the LIGHT OF TRUTH FUR UNE UNEX VERS for face to an allow price their triends who are not taking this pager. Regulas paterage, by sending to on for three treatments in advance, can have Light a Address sent to any of the page and the receive a Address sent to any of the page and the receive a Address sent to any of the page and the receive a Address sent to any of the page and the company of the page and the receive a Address sent to any of the page and the receive and a Address sent to any of the page and the page and the receive and a Address sent to any of the page and the page and the company of the page and t